

الْقَوْلُ الْمُبْدِي

أدلة التوحيد

BENEFICIAL SPEECH

In Establishing

The Evidences Of

TAWHID

ISLAMIC
MONOTHEISM

By Shaykh Muhammad Ibn

Abdul-Wahhaab Al-Wasaabee

Introduction by the Noble Scholar Muqbil Ibn Haadee Al-Waadi'ee
(Died 1422^{AH} May Allaah's mercy be upon him)

القول المفيد في أدلة التوحيد

محمد بن عبد الوهاب بن علي الوصابي العبدلي

Beneficial Speech In Establishing The Evidences Of Tawheed

BY

ABU IBRAHEEM MUHAMMAD BIN 'ABDUL-WAHHAAB
BIN 'ALI AL-WASAABEE AL-'ABDALEE

FOREWORD BY

THE NOBLE SHAIKH

ABU 'ABDUR-RAHMAAN MUQBIL IBN HAADEE AL-WAADI'EE

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A GUIDE TO THE TERMS AND REFERENCES USED IN THIS BOOK

Following the mention of Allaah's Messenger:

(ﷺ): (meaning) May Allaah make him great in this world by promoting him being mentioned and giving acceptance to his *du'aa*, and by continuing the *Sharee'ah* he brought. And may He make him great in the Hereafter by letting him intercede for his *Ummah* and by multiplying his reward. And may His Peace and Protection be upon him.

Following the mention of the Companions of the Prophet (ﷺ):

رَضِيَ اللَّهُ تَعَالَى عَنْهُ	May Allaah be pleased with him.
رَضِيَ اللَّهُ تَعَالَى عَنْهَا	May Allaah be pleased with her.
رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا	May Allaah be pleased with them both.
رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ	May Allaah be pleased with them all.

Following the mention of the angels, prophets, messengers, etc.:

عَلَيْهِ السَّلَام	May Allaah's Peace and Protection be upon him.
عَلَيْهَا السَّلَام	May Allaah's Peace and Protection be upon her.
عَلَيْهِمَا السَّلَام	May Allaah's Peace and Protection be upon them both.
عَلَيْهِم السَّلَام	May Allaah's Peace and Protection be upon them all.

Following the mention of [usually] a deceased scholar:

رَحِمَهُ اللَّهُ تَعَالَى	May Allaah's mercy be upon him.
رَحِمَهَا اللَّهُ تَعَالَى	May Allaah's mercy be upon her.
رَحِمَهُمَا اللَّهُ تَعَالَى	May Allaah's mercy be upon them both.
رَحِمَهُمُ اللَّهُ تَعَالَى	May Allaah's mercy be upon them all.

Following the mention of a scholar who is still alive:

حَفِظَهُ اللَّهُ تَعَالَى

May Allaah preserve him.

حَفِظَهَا اللَّهُ تَعَالَى

May Allaah preserve her.

حَفِظَهُمَا اللَّهُ تَعَالَى

May Allaah preserve them both.

حَفِظَهُمُ اللَّهُ تَعَالَى

May Allaah preserve them all.

Wherever a transliterated word appears in italics, then this is usually an Arabic or Islamic term that is explained in the Glossary.

FOREWORD BY THE LEARNED SHAYKH
MUQBIL IBN HAADEE AL-WAADI'EE (رَحِمَهُ اللهُ تَعَالَى)

All Praise is due to Allaah. May the Peace and Blessings of Allaah be upon His Messenger, upon his family and upon his Companions. I bear witness that there is no one worthy of worship except Allaah and that Muhammad ﷺ is His slave and Messenger. To proceed:

I examined the treatise of the brother Abu Ibraheem Muhammad bin 'Abdul Wahaab Al-Wasaabee (حَفِظَهُ اللهُ تَعَالَى) entitled "*Al-Qawl-ul-Mufeed Fee Adillatit Tawheed*" and after careful study I praise Allaah, the One free from all imperfections, since He produced from our Yemeni scholars someone who establishes what Allaah has obligated upon him from the spreading of Tawheed in our Yemeni society which was praised by the Prophet ﷺ in his saying, "*Belief is Yemenite, and wisdom is also Yemenite*"¹ (i.e. the Yemenites are well-known for their true belief and wisdom).

The Prophet ﷺ also supplicated for Yemen in his saying, "*Oh Allaah bless us in our Shaam and in our Yemen.*" He said this three times and after every time the people of Najd said, 'and in our Najd, Oh Messenger of Allaah' He ﷺ said, "*Earthquakes and tribulations (fitnah) are there and from there will rise the horn of Shaytaan.*"²

¹ Reported by Bukhaari and Muslim.

² Ibid

While I studied the book I remembered the saying:

*'The nation of Bid'ah disappeared
And their rope weakened and cut
And collapsed due to the scattering of their gathering
The gathering of Iblees which was gathered.'*

I am optimistic about the defeat of innovations and the innovators and indeed much good has transpired and the Sunnah has become dominant in Yemen confirming the saying of the Prophet ﷺ, *"I find the relief (nafasa) sent by your Lord from the direction of Yemen."*¹

This treatise deserves to be instilled in students in centres of learning due to the much good it contains since it is small in size and large in benefit. So may Allaah bless the efforts of the brother Muhammad ibn 'Abdul Wahaab Al-Wasaabee who accomplished this noble deed.

We ask Allaah, the One free from all imperfections, the Most High, to grant him success in undertaking the journey to rescue the societies from the superstitions which weaken their strength.

I also advise all the scholars of the Sunnah in Yemen to increase their efforts in spreading knowledge, writings and lectures. And by the Praise of Allaah this book has benefited much and it has been recommended as a syllabus for students in many of the centres for learning the Sunnah.

¹ *Musnad Ahmad* 2/541

And few will you find on the Sunnah except that this book is in their homes. So may Allaah reward our brother Abu Ibraheem handsomely and benefit Islaam and the Muslims by him.

As for Abu Ibraheem then he is: The Shaikh Abu Ibraheem Muhammad bin 'Abdul Wahaab Al-Wasaabee Al-'Abdalee established upon teaching, writing and calling to Allaah.

Allaah has given him patience and full comprehension in all the branches of hadeeth and therefore the ability to judge the authenticity and weakness of the hadeeth, as Ali ibn Al-Madeeneh said, "When all the branches of a subject are not understood then its mistakes cannot be clarified."

Our Brother, Abu Ibraheem is assisted upon continuation of the journey in seeking and spreading knowledge by his *Zuhd* and by his concentration on knowledge and teaching until he حَفِظَهُ اللَّهُ تَعَالَى became a reference and his *fatawaa* and his statements became dependable, and that is by the Grace of Allaah upon him. And Allaah is the only one to bestow this Grace.

His distinguishing characteristics are as follows:

- 1 His intense love for the Sunnah.
- 2 The importance he gives to '*Aqeedah* (belief).
- 3 The correct understanding in extracting the benefits from knowledge.

- 4 Extreme hatred for the detestable partisanship which splits the ranks of the Muslims.
- 5 When the truth becomes clear to him he bites on to it with his molar teeth and he does not care who opposes him, no matter who it is. This is necessary for the people of knowledge.
- 6 His extreme love for the people of the Sunnah and his extreme hatred for the innovators.
- 7 Humility, gentleness, mildness and perseverance for indeed he, may Allaah preserve him, has succeeded in that, such that, the students of knowledge and the general masses love him dearly.

I ask Allaah, the Most Great, to benefit the Muslims and Islaam by us and by him. Verily He is Able to do all things.

Written by

Abu 'Abdur-Rahmaan Muqbil bin Haadee Al-Waadi'ee
(*Rahimabullaah* - died 1422H/July 2001)

Chapter One

THE MEANING OF 'LAA ILAAHA ILLALLAAH'

Which is: There is no one who has the right to be worshipped except Allaah and whatever is worshipped besides Allaah then it is done so with falsehood.

Allaah, the Most High, said:

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَّ مَا يَدْعُونَ مِنْ
دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

That is because Allaah - He is the Truth and what they (the polytheists) invoke besides Him, it is falsehood and verily, Allaah - He is the Most High, the Most Great.¹

Allaah, the Most High, said:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

So Know (O Muhammad) that none has the right to be worshipped except Allaah)...²

¹ Soorah Al-Hajj (22):62

² Soorah Muhammad (47):19

Chapter Two

THE MEANING OF 'MUHAMMADUR-RASOOLULLAAH ﷺ'

Which is: There is no one rightfully worthy of being followed except the Messenger of Allaah, may the peace and blessings of Allaah be upon him and his family, and if anyone other than the Messenger of Allaah is followed in that which he has no evidence for, then verily this following is done so with falsehood.

Allaah, the Most High, said:

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ
مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

Say (O Muhammad) to these idolators: Follow what has been sent down unto you from your Lord and follow not any awliyaa (protectors and helpers, etc. who order you to associate partners in worship with Allaah), besides Him. Little do you remember!¹

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

¹ Soorah Al-A'raaf (7):3

But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.¹

Allaah, the Most High, said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error.²

¹ Soorah An-Nisaa (4):65

² Soorah Al-Ahzaab (33):36

Chapter Three

WHERE IS ALLAAH?

Allaah, the Most High, said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Beneficent (Allaah) *Istawaa* (rose over) the (Mighty) Throne (in a manner that suits His Majesty).¹

Allaah, the Most High, said:

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

He *Istawaa* (rose over) the Throne (in reality, in a manner which suits His Majesty)²

And likewise in six places in the Qur'aan:

- 1) Soorah Al-A'raaf (7):54
- 2) Soorah Yoonus (10):3
- 3) Soorah Ar-Ra'd (13):2
- 4) Soorah Al-Furqaan (25):59
- 5) Soorah As-Sajdah (32):4
- 6) Soorah Al-Hadeed (57):4

¹ Soorah Taa Haa (20):5

² Soorah Yunus (10):3

Allaah, the Most High, said:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

And He is the Irresistible (Supreme), above His slaves...¹

Allaah, the Most High, said:

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord above them, and they do what they are commanded.²

Allaah, the Most High, said:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

To Him ascend (all) the goodly words, and the righteous deeds exalt it...³

From Abu Hurairah (رضي الله تعالى عنه), who said that the Messenger of Allaah ﷺ said, *"When Allaah Created the Creation He wrote in His Book, and it is with Him above the Arsh: Verily My Mercy has preceded My Anger."*⁴

¹ Soorah Al-An'aam (6):18,61

² Soorah An-Nahl (16):50

³ Soorah Faatir (35):10

⁴ Reported by Bukhaari, 'The Book of How Creation began' . 4/73

From Mu'aawiyah bin Al-Hakam As-Sulamee (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said, "I had a slave-girl who used to herd my sheep. Then one day she was neglectful and a wolf took one of the sheep, and I am a man from the Children of Aadam, I became upset like they become upset so I slapped her and I went to the Messenger who impressed upon me the seriousness of my act". I said, "Oh Messenger of Allaah should I not set her free." He said, "*Bring her to me.*" So I brought her to him and he said to her, "*Where is Allaah?*" She said, "Above the Heavens (*fisammaa*)."¹ He said, "*Who am I?*" She said, "*You are the Messenger of Allaah.*" He said, "*Free her for verily she is a believer.*"¹

¹ Reported by Muslim, The book of the Mosques and in the place of prayer. 1/382

Chapter Four

THE DEFINITION OF ISLAAM

Al-Islaam: It is to submit to Allaah with Tawheed and to yield to Him with obedience and purity from Shirk and Bid'ah (innovation) and their people.

Allaah, the Most High, said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Truly, the religion with Allaah is Islaam...¹

Allaah, the Most High, said:

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

...And I have chosen for you Islaam as your religion...²

Allaah, the Most High, said:

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ
الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

¹ Soorah Aal-'Imraan (3):19

² Soorah Al-Maa'idah (5):3

And turn in repentance and with obedience with true Faith to your Lord and submit to Him before the torment comes upon you, then you will not be helped.¹

Allaah, the Most High, said:

فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

Then die not except in a state of Islaam.²

Allaah, the Most High, said:

وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

And die not except in a state of Islaam.³

Allaah, the Most High, said:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

Do they seek other than the religion of Allaah (the true Islamic Monotheism-worshipping none but Allaah Alone), while to Him submit all creatures, in the Heavens and the Earth, willingly or unwillingly. And to Him shall they all be returned.⁴

¹ Soorah Az-Zumar (39):54

² Soorah Al-Baqarah (2):132

³ Soorah Aal-'Imraan (3): 102

⁴ Soorah Aal-'Imraan (3): 83

Allaah, the Most High, said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ
دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ²

² Soorah Aal-'Imraan(3): 85

Chapter Five

THE FIVE PILLARS OF ISLAAM

From Abdullaah ibn Umar (رضي الله تعالى عنه) who said that the Messenger of Allaah ﷺ said, *"Islam is built upon five, the testification that none has the right to be worshipped except Allaah and that Muhammad is His Messenger, to establish the prayer, to give the Zakaat, and Hajj to the House and fasting in Ramadaan."*¹

Note: Al-Hajj has Preceded fasting and is agreed upon i.e. that Bukhaari and Muslim both agreed upon it (*Muthafaqun'alyhe*), and as for fasting preceding Hajj then this occurs in one narration in Muslim.

Chapter Six

THE DEFINITION OF EEMAAN

Al-Eemaan is the testification of the tongue, belief in the heart, and actions of the limbs. It increases with obedience and decreases with disobedience.

¹ Reported by Bukhaari in the Book of *Eemaan*, and Muslim in the Book of *Eemaan*.

THE SIX PILLARS OF EEMAAN

So know Oh Muslim brother may Allaah grant me and you success with what He loves and what pleases Him, that when the Messenger ﷺ was asked by Jibreel (عَلَيْهِ السَّلَام) about Eemaan, he ﷺ said, *"It is to believe in Allaah, His Angels, His Books, His Messengers, The Last Day, and that you believe in Qadr, its good and its bad"*. So Jibreel (عَلَيْهِ السَّلَام) said to him, "You have spoken the truth".¹

PROOFS FOR THE INCREASING OF EEMAAN

Allaah, the Most High, said:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in faith, and they said, "Allaah (alone) is sufficient for us, and He is the best Disposer of affairs (for us)."²

¹ Reported by Bukhaari in *Kitaab-ul Eemaan* 1/18 and he used it in the Tafseer of Soorah Luqmaan (6): 20-21, Muslim in *Kitaab-ul Eemaan* 1/39-40

² Soorah Aal-'Imraan (3):173

Allaah, the Most High, said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ

The believers are only those, who when Allaah is mentioned feel a fear in their hearts and when His verses are recited unto them, they (i.e. the verses) increase their faith and they put their trust in their Lord (alone).¹

Allaah, the Most High, said:

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ
إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

And whenever there comes down a Soorah some of them (hypocrites) say, "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice.²

¹ Soorah Al-Anfaal (8):2

² Soorah At-Tawbah (9):124

Allaah, the Most High, said:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

And when the believers saw *Al-Ahzaab* (the Confederates), they said, "This is what Allaah and His Messenger had promised us, and Allaah and His Messenger had spoken the truth". And it only added to their faith and to their submissiveness (to Allaah).¹

Allaah, the Most High, said:

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرُدَّ
دُوًّا إِلَى إيمَانِهِمْ

It is He Who sent down *As-Sakeenah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in faith along with their (present) faith...²

Allaah, the Most High, said:

وَيَرْدَادَ الَّذِينَ آمَنُوا إِلَى

¹ Soorah Al-Ahzaab (33):22

² Soorah Al-Fath (48):4

And that the believers may increase in Faith...¹

THE PROOFS FOR THE DECREASING OF EEMAAN

From Abu Hurairah (رضي الله تعالى عنه) who said that the Messenger of Allaah ﷺ said, *"Eemaan consists of seventy something branches, the highest of them is to say 'La illaha illAllaah' and the lowest of them is to remove something harmful from the path and modesty is a branch of eemaan"*.²

From Abu Sa'eed Al-Khudri (رضي الله تعالى عنه) who said, "I heard the Messenger of Allaah ﷺ say, *"Whoever from you sees an evil then let him change it with his hand and if he is not able to, then with his tongue and if he is not able to do that, then with his heart (i.e. hate it in his heart) and that is the weakest of eemaan."*³

IHSAAN IS A SEPARATE PILLAR

Then know that when the Messenger ﷺ was asked by Jibreel (عليه السلام) about *Ihsaan*, he said, *"Al-Ihsaan is that you worship Allaah as if you see Him, for you do not see Him but He sees you."*⁴

¹ Soorah Al-Muddaththir (74):31

² Reported by Bukhaari in *Kitaab-ul Eemaan*. 1/8 and Muslim, *Kitaab-ul Eemaan*. Chapter 12, volume 1/63, the wording is of Muslim.

³ Reported by Muslim, *Kitaab-ul Eemaan*, chapter 20-1/69

⁴ Reported by Bukhaari, *Kitaab-ul Eemaan*, 1/18

THE LEVELS OF THE DEEN ARE THREE

And they are:

*Al-Islaam, Al-Eemaan and Al-Ihsaan.*¹

Chapter Seven

THE DEFINITION OF TAWHEED

So know, Oh Muslim brother, may Allaah grant you and me success, that *Tawheed* has two fundamental pillars and they are as follows:

1. Singling out Allaah alone for worship.

Allaah, the Most High, said:

الرَّكِيبُ أَحْكَمْتُ، إِنَّهُ، ثُمَّ فَصَّلْتُ مِنْ لَدُنْ حَكِيمٍ خَيْرٌ
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنَّنِي لَكَرِيمٌ نَذِيرٌ

Alif-Laam-Raa. (This is) a Book, verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allaah). Who is All-Wise, Well-Aquainted (with all things).

¹ This arrangement is taken from Muslim in his Book of *Eemaan*, Vol.(1) pp.36-37 from the hadeeth of 'Umar.

(Saying) worship none but Allaah. Verily, I (Muhammad) am unto you from Him a warner and a bringer of glad tidings.¹

Allaah, the Most High, said:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِتَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ
أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

And indeed we sent Nooh to his people (and he said): “I have come to you as a plain warner. That you worship none but Allaah. Surely I fear for you the torment of a painful day.”²

Allaah, the Most High, said:

وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ
مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ إِلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ

And remember (Hood) the brother of ‘Aad, when he warned his people in Al-Ahqaaf (the curved sand-hills in the southern part of the Arabian Peninsula). And surely, there have passed away warners before him and after him (saying):

¹ Soorah Hood (11):1-2

² Soorah Hood (11):25-26

“Worship none but Allaah. Truly, I fear for you a torment of a mighty day (i.e. the day of resurrection).”¹

2. Singling out the Messenger alone with obedience.

So just as we do not worship anyone except Allaah then similarly we do not follow anyone except the Messenger ﷺ.

Allaah, the Most High, said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say (O Muhammad): “If you (really) love Allaah then follow me. Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful.”²

Allaah, the Most High, said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it). And fear Allaah. Verily, Allaah is severe in punishment.³

¹ Soorah Al-Ahqaaf (46):21

² Soorah Aal-'Imraan (3):31

³ Soorah Al-Hashr (59):7

Allaah, the Most High said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.¹

¹ Soorah An-Nisaa (4):65

Chapter Eight

THE EVIDENCES OF TAWHEED

Allaah, the Most High, said:

وَإِذَا ذُكِرْتَ رَبُّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَىٰ أَدْبَارِهِمْ نُفُورًا

And when you make mention of your Lord Alone [Laa ilaaha ill Allaah (none has the right to be worshipped but Allaah) Islamic Monotheism] in the Qur'aan, they turn on their backs, fleeing in extreme dislike.¹

Allaah, the Most High, said:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ
قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

And when Allaah alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allaah) and when those (whom they obey or worship) besides Him are mentioned, they rejoice!²

¹ Soorah Al-Israa (17):46

² Soorah Az-Zumar (39):45

Allaah, the Most High, said:

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ
اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ
تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ
الْعَلِيِّ الْكَبِيرِ

(It will be said): “This is because, when Allaah alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allaah the Most High, the Most Great!”¹

From ‘Abdullaah Ibn ‘Abbaas (رَضِيَ اللَّهُ تَعَالَى عَنْهُ), that when the Messenger ﷺ sent Mu’aadh (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) to Yemen he said to him, “*Verily you are going to the people from the people of the Book so let the first thing that you call them to be Tawheed of Allaah, the Most High....*”²

From Taariq Bin Asheem (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said, “I heard the Messenger of Allaah ﷺ say, “*Whosoever singles out Allaah for worship and disbelieves whatever is worshipped besides Him then He has made his wealth and blood unlawful and his reckoning is with Allaah, the Mighty and Majestic.*”³

¹ Soorah Ghaafir (40):12

² Reported by Bukhaari, *Kitaab-ut Tawbeed*, 8/164, the wording is his.

³ Reported by Muslim, *Kitaab-ul Eemaan* 1/53, Ahmad, 3/472

From Abdullaah ibn Umar (رضي الله تعالى عنه) who said that the Prophet ﷺ said, *"Islaam is built upon five, upon the Tawheed of Allaah and the establishment of Prayer, the giving of Zakaat and fasting in Ramadaan and Hajj."*¹

I say, in these evidences there is a refutation against the ignorant ones who deny *Tawheed*.

¹ Reported by Muslim, *Kitaab-ul Eemaan* vol.5, 1/45

Chapter Nine

THE DIVISIONS OF TAWHEED ARE FOUR

So know, Oh Muslim brother, may Allaah establish you and me upon the Truth, that *Tawheed* is split into four categories and they are:

Tawheed Ar-Ruboobeeyah (Lordship)

Tawheed Al-Ulooobeeyah (Worship)

Tawheed Al-Asmaa was Sifaat (Names and Attributes)

Tawheed of Ittibah (Following the Messenger)

All of these four categories are present in *Soorah Al-Faatibah*.

The Saying of the Glorious, the Most High:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.¹

In it is *Tawheed Al-Asmaa was Sifaat*

Allaah, the Most High, said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

¹ Soorah Al-Faatihah (1):1

**All the praises and thanks be to Allaah, the Lord of the
'aalameen (mankind, Jinn and all that exists).¹**

In it is *Tawheed Ar-Ruboobeeyah*

Allaah, the Most High, said:

الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾ مَلِكُ يَوْمِ الدِّينِ

**The Most Gracious, the Most Merciful. The Owner
of the Day of Judgement.²**

In it is also *Tawheed Al-Asmaa was Sifaat*.

Allaah, the Most High, said:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

**You (Alone) do we worship, and You (alone) we
ask for help (for everything).³**

In it is *Tawheed Al-Ulooheeyah*.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

**Guide us to the Straight Path. The path of those
upon whom You have bestowed Your Grace, not
(the path) of those who earned Your Anger (such**

¹ Soorah Al-Faatihah (1):2

² Soorah Al-Faatihah (1):3-4

³ Soorah Al-Faatihah (1):5

**as the Jews), nor of those who went astray (such
as the Christians).¹**

In it is the *Tawheed* of Following.

¹ Soorah Al-Faatihah (1):6-7

Chapter Ten

TAWHEED AR-RUBOOBEEYAH

Tawheed Ar-Ruboobeeyah is the *Tawheed* of Allaah in His Actions and its meaning is that Allaah is Alone in Creating, Commanding and Originating everything in this universe, from non-existence to existence, without a partner and without a helper.

And Allaah, the Most High, said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks are due to Allaah, the Lord of the 'Aalameen (Mankind, Jinn and all that exists).¹

And in six places in the Qur'aan which are as follows:

Allaah, the Most High, said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks are to Allaah, the Lord of the 'Aalameen (Mankind, Jinn and all that exists).²

Allaah, the Most High, said:

¹ Soorah Al-Faatihah (1):2

² Soorah Al-Faatihah (1):2

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So the roots of the people who did wrong were cut off. And all the praises and thanks are to Allaah, the Lord of the 'Aalameen (Mankind, Jinn and all that exists).¹

Allaah, the Most High, said:

دَعَوْنَهُمْ فِيهَا سُبْحَانَكَ
اللَّهُمَّ وَنَحْيَتُهُمْ فِيهَا سَلَامٌ وَإِذَا خَرُجُوا مِنْهَا فَيَدْعُونَهُمْ أَنْ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

Their way of request therein will be *Subhaanaka Allaahumma* (Glory to You, O Allaah!) and *Salaam* (peace, safety from evil) will be their greetings therein (Paradise)! And the close of their request will be *Al-Hamdu Lillaahi Rabbil-'aalameen* [All praises and thanks are to Allaah, the Lord of the 'Aalameen (Mankind, Jinn and all that exists)].²

Allaah, the Most High, said:

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And all praises and thanks are to Allaah, Lord of the 'aalameen (mankind, jinn and all that

¹ Soorah Al-An'aam (6):45

² Soorah Yoonus (10):10

exists).¹

Allaah, the Most High, said:

وَرَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you will see the Angels surrounding the Throne (of Allaah) from all round, glorifying the praises of their Lord (Allaah). And they (all the creatures) will be judged with truth. And it will be said: "All the praises and thanks are to Allaah, the Lord of the 'Aalameen (Mankind, Jinn and all that exists)."²

Allaah, the Most High, said:

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He is the Ever Living, *Laa ilaaha illaa Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone. All the praises and thanks are to Allaah, the Lord of the 'Aalameen (Mankind, Jinn and all that exists).³

¹ Soorah As-Saaffaat (37):182

² Soorah Az-Zumar (39):75

³ Soorah Ghaafir (40):65

And Allaah, the Most High, said:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ اللَّهَ لَهُ الْخَلْقُ
وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Indeed your Lord is Allaah, Who created the Heavens and the earth in six days, and then He rose over (*Istiwa'a*) the Throne (in reality in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and the Sun, the Moon, the Stars subjected to His Command. Surely, His is the creation and Command. Blessed is Allaah, the Lord of the '*Aalameen* (Mankind, Jinn and all that exists).¹

¹ Soorah Al-A'raaf (7):54

Chapter Eleven

TAWHEED AL-ULOOHEEYAH

It is the *Tawheed* of Allaah in the actions of the slaves and its meaning is to direct all types of worship from slaughtering, vowing, supplicating, trusting, fear, hope, repentance, desire, awe and reverence and other than that from the types of worship for Allaah Alone without associating partners with Him.

Allaah, the Most High, said:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ سَيِّئًا

Worship Allaah and join none with Him (in worship).¹

Allaah, the Most High, said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

And your Lord has decreed that you worship none but Him...²

Allaah, the Most High, said:

¹ Soorah An-Nisaa (4):36

² Soorah Al-Israa (17):23

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allaah) did not create the Jinn and Mankind except to worship Me (Alone).¹

This is the meaning of *Ashhadu al-laa ilaaha illa Allaah* (I testify that none has the right to be worshipped except Allaah).

¹ Soorah Adh-Dhaariyaat (51):56

Chapter Twelve

TAWHEED OF AL-ASMAA WAS-SIFAAT

It is that we do not name our Lord except by what He has named Himself with or with what the Messenger ﷺ has named Him, and we do not describe Him except by what He has described Himself with or what the Messenger has described him with, without saying 'how' (*Takyeef*), resemblance (*Tamtheel*), distortion (*Tabreef*) or negating (*Ta'teel*) as He, the Most High, said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like Him and He is the All-Hearer, the All-Seer.¹

Rather, we affirm for Him every Name and Attribute mentioned in the Book or the authentic Sunnah regarding the Face, which befits the Majesty of our Lord. So we believe that He Hears, Sees and Speaks when He wishes and with what He wishes and that He has risen (*Istiwa'a*) above His Throne in a manner befitting His Majesty, as He, the Most High, said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Gracious (Allaah) rose over (*Istiwa'a*) the (Mighty) Throne (in a manner that suits His Majesty).²

¹ Soorah Ash-Shoora (42):11

² Soorah Taa-Haa (20):5

Chapter Thirteen

TAWHEED OF FOLLOWING (ITTIBAH)

It is that we single out the Messenger ﷺ in following and we do not truly follow anyone except him. Allaah, the Most High, said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
﴿٢١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ
الْكَافِرِينَ

Say (Oh Muhammad): “If you (really) love Allaah then follow me. Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful.” Say: “Obey Allaah and the Messenger.” But if they turn away, then Allaah does not like the disbelievers.”¹

Allaah, the Most High, said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it). And fear Allaah. Verily, Allaah is severe in

¹ Soorah Aal-Imraan (3):31-32

punishment.¹

He, the Most High, said:

وَمَنْ
يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ
مَصِيرًا

And whoever contradicts and opposes the Messenger after the clear guidance has been shown clearly to him, and follows other than the believers way, we shall keep him in the path that he has chosen, and burn him in Hell and what an evil destination!²

This is the meaning of '*Ash-hadu anna Muhammadar Rasoolullah*' (I testify that Muhammad ﷺ is the Messenger of Allaah)

Imaam Ibn Abil 'Izz (رَحِمَهُ اللَّهُ تَعَالَى) said in *Al-Aqeedah At-Tahaarweeyah* (p217), 'So it is obligatory to have perfect and complete submission for the Messenger ﷺ and to have compliance for his command and to accept his information by acceptance in affirmation without us opposing it by false imaginations which we call intellect or we have a doubt or suspicion or we give preference to the opinions of men and the rubbish of their intellects. So we single him out for judgement, submission, compliance and obedience just as we single out the One who sent him (i.e. Allaah) with worship, submission, humility,

¹ Soorah Al-Hashr (59):7

² Soorah An-Nisaa (4):115

reverence and trust. So they are the two types of *Tawbeed*. There is no safety for the slave from the punishment of Allaah except by them.

Tawbeed of the sender (*mursil*) and the *Tawbeed* of following the Messenger ﷺ. So we do not seek for a judgement from other than him and we are not pleased with the ruling by other than him and we do not make carrying out his command and affirming his reports dependent upon the saying of someone's Shaikh or his Imaam, his faded *madhab*, his group and whoever glorifies him. So if they permit it for him, he will carry it out and accept the Messenger's ﷺ report and if they do not permit it for him then he has entrusted the search for security (i.e. Paradise) to them. And he has abandoned the Messenger's ﷺ command and his reports. Or he changes it from its proper place and he will name his changing as 'interpretation' and 'postulating' so he says, 'We interpret and postulate.'

So if a slave were to meet Allaah with every sin except *shirk*, then it is better for him than to meet Him in this condition (as described above). Rather, when the authentic *hadeeth* reaches him he should consider himself as having heard it from the Messenger of Allaah ﷺ. So is it allowed to delay his acceptance and acting upon it until he subjects it to the opinion of so and so, his speech and his *madhab*? Rather, it is obligatory to rush to the compliance of the Messenger ﷺ without turning to other than him. So he does not regard the statement of the Messenger ﷺ as dubious due to its opposition to the opinion of so and so. Rather, he regards the opinion of so and so as dubious in comparison to the statement of the Messenger of Allaah ﷺ. And he does not subject the statement of the Messenger ﷺ to analogy, rather we consider the analogies as invalid and we

accept his statement ﷺ and we do not change his words from their true meanings to a false imagination which the people of fantasies call intelligence. Yes the fantasy is unknown and isolated from the truth. And the acceptance of the saying of the Messenger ﷺ is not dependent upon agreement with so and so, whoever it may be.'

Chapter Fourteen

THE FOUR DIVISIONS OF THE SUNNAH

Sunnah of *Qawleeyah* (sayings):

So whatever the Messenger ﷺ said, we say it.

Sunnah of *Fi'leeyah* (actions):

So whatever he ﷺ did, we do it.

Sunnah of *Takreeriyah* (approval):

So whatever he ﷺ approved of, we approve of it.

Sunnah of *Tarkiyah* (abandoning):

So whatever he ﷺ left, we leave it.

Allaah, the Most High, said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يَهْدِي
الْكَافِرِينَ

Say (O Muhammad): "If you (really) love Allaah then follow me. Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful." Say: "Obey Allaah and the Messenger. " But if they turn away, then Allaah

does not like the disbelievers.¹

Allaah, the Most High, said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed in the Messenger of Allaah you have a fine example to follow..²

Allaah, the Most High, said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatever the Messenger gives you, take it, and whatever he forbids you, abstain (from it). And fear Allaah. Verily, Allaah is severe in punishment.³

¹ Soorah Aal-'Imraan (3):31-32

² Soorah Al-Ahzaab (33):21

³ Soorah Al-Hashr (59):7

Chapter Fifteen

THE DEFINITION OF IBAADAH (WORSHIP)

Al-Ibaadah is a collective term for everything that Allaah loves and is pleased with, from the sayings and the actions, inwardly and outwardly.

The Types Of *Ibaadah* Are Five:

1) *Ibaadah* of Belief

It is that the Muslim believes that Allaah, the Mighty and Majestic, is the Creator, the Sustainer, the Giver of Life and Death and the Manager of the Affairs of His slaves. The only One worthy of worship alone, having no partners in supplication and slaughtering and vows and other than that and that He is the One described with attributes of Majesty and Perfection of Magnificence and Might and other types of belief.

2) *Ibaadah* of Speech

Such as the pronouncement of the '*shabaadah*' that 'there is no one worthy of worship except Allaah and that Muhammad is the Messenger of Allaah' and such as the recitation of the Qur'aan and du'aa and Prophetic supplications and other types of verbal worship.

3) *Ibaadah* of the Body

And that is like the standing and bowing and prostrating in the prayer and fasting and the actions of Hajj and

Hijrah (migration) and *Jihad* and other types of bodily worship.

4) *Ibaadah* of Wealth

Such as *Zakat* and *Sadaqah* and other than that.

5) *Ibaadah* of Abandonment

It is that the Muslim abandons all forbidden things and types of *Shirk* and *bid'ah* (innovations) in compliance to what Allaah has legislated so these are from the *Ibaadah* of Abandonment. The Muslim is rewarded for leaving the *Haram* (prohibited) when he leaves it seeking the Face of Allaah.

Chapter Sixteen

THE TWO NECESSARY CONDITIONS FOR THE ACCEPTANCE OF AN ACTION

Know, Oh Muslim brother, may Allaah guide me and you to holding fast to the Book and the Sunnah, that Allaah does not accept any action from any doer, unless it satisfies two basic conditions:

The first: **That it is done purely for the sake of Allaah**, so the one who does it only desires by it the Face of Allaah. He the Most High, said:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ
مُخْلِصًا لَهُ الدِّينَ ﴿١﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Verily, We have sent down the Book to you (O Muhammad) in truth: So worship Allaah (alone) by doing religious deeds sincerely for Allaah's sake only. Surely, the Religion (i.e. the worship and the obedience) is for Allaah alone.¹

He, the Most High, said:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Say (O Muhammad) Verily, I am commanded to

¹ Soorah Az-Zumar (39):2-3

worship Allaah (alone) by obeying Him and doing religious deeds sincerely for His sake only.”¹

He, the Most High, said:

قُلِ اللَّهُ أَعْبَدُ مُخْلِصًا لَهُ دِينِي

Say (O Muhammad) “Allaah alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)”.²

This is the meaning of, “I bear witness that none has the right to be worshipped except Allaah.”

The Second: **That it is in conformity with the guidance of the Messenger of Allaah ﷺ.**

From ‘Aa’ishah (رَضِيَ اللَّهُ تَعَالَى عَنْهَا) who said that the Messenger of Allaah ﷺ said, *“Whoever introduces into this affair of ours that which is not from it will have it rejected.”*³

And in a narration from Muslim, *“Whoever does a deed that is not ordered by us will have it rejected.”*⁴

This is the meaning of, “I bear witness that Muhammad ﷺ is the Messenger of Allaah.”

¹ Soorah Az-Zumar (39):11

² Soorah Az-Zumar (39):14

³ Reported by Bukhaari in Salat, 167/3 and Muslim, in Aqdiyah 1343/4

⁴ Reported by Muslim 3/1344

Chapter Seventeen

THE ESSENCE OF THE DEEN OF ISLAAM

Know, O Muslim brother, may Allaah give me and you success in what He loves and what pleases Him, that the Deen of Islaam can be summarised into two basic important and mighty principles and they are as follows:

Firstly: That we do not worship anything except Allaah (alone), having no partner.

Allaah, the Most High, said:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ

Say (O Muhammad): “O People of the Scripture (Jews and Christians), Come to a word that is just between us and you, that we worship none but Allaah (alone), and that we associate no partners with Him, and that none of us shall take others as Lords besides Allaah.” Then, if they turn away say: “Bear witness that we are Muslims.”¹

He, the Most High, said:

1 Soorah Aal-'Imraan (3):64

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

And your Lord has decreed that you worship none but Him.¹

And this is the meaning of "I bear witness that none has the right to be worshipped except Allaah."

Secondly: **That we do not worship Him except by what He legislated** in His Book or in the Sunnah of His Messenger Muhammad ﷺ, without innovations and desires.

Allaah, the Most High, said:

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ
مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

Follow what has been sent down unto you from your Lord and follow not any 'Awliyaa (protectors and helpers who order you to associate partners in worship with Allaah), besides Him (Allaah). Little do they remember!²

He, the Most High, said:

وَمَا أَمَأَنَّكُمْ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَكُمْ عَنْهُ فَأَنْتَهُوْا وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

¹ Soorah Al-Israa (17):23

² Soorah Al-'Araaf (7):3

And whatsoever the Messenger gives you take it and whatsoever he forbids you abstain (from it). And fear Allaah. Verily, Allaah is severe in punishment. ¹

This is the meaning of: "I bear witness that Muhammad ﷺ is the Messenger of Allaah."

¹ Soorah Al-Hashr (59):7

Chapter Eighteen

THE TWO TYPES OF HYPOCRISY (NIFAAQ)

Know, Oh Muslim brother, may Allaah save you and me from hypocrisy and evil characteristics, that hypocrisy is divided into two categories and they are as follows:

- 1) Hypocrisy of Belief
- 2) Hypocrisy of Action

1) Explanation of the Hypocrisy of Belief

So as for the hypocrisy of belief then it is to outwardly demonstrate Islaam whilst inwardly there is *Kufr* (disbelief). The individual who practices this type is a Muslim outwardly and a *kaafir* (disbeliever) and *zindeeq* (heretic) inwardly and when he dies he is in the lowest depths of the Fire. As Allaah, the Most High, said:

إِنَّ الْمُنَافِقِينَ
فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا
دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allaah, and

purify their religion for Allaah (by worshipping none but Allaah, and do good for Allaah's sake only, not to show off) then they will be with the believers. And Allaah will grant the believers a great reward.¹

2) Explanation of the Hypocrisy of Action

As for the hypocrisy of action then it is what is mentioned in these two *abadeeth* from the five blameworthy attributes:

1) From Abu Hurairah (رضي الله تعالى عنه) who said, Allaah's Messenger ﷺ said, *"The signs of the hypocrite are three: When he speaks he lies. When he promises he breaks the promise. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"*²

2) From 'Abdullah ibn 'Amr (رضي الله تعالى عنه), who said that the Messenger of Allaah ﷺ said, *"There are four characteristics of hypocrisy, whosoever has all of them in him is a true hypocrite, and whoever has in him some of them, then he has some part of hypocrisy in him until he leaves it. When he is trusted he proves to be dishonest. When he speaks he lies. When he makes a promise he breaks it. When he disputes he uses evil language."*³

¹ Soorah An-Nisaa (4):145-146

² Reported by Bukhaari in *Kitaab-ul Eemaan* 1/14. Muslim *Kitaab-ul Eemaan* 1/78-79, Muslim has an extra edition 'and verily he fasts and prays and claims that he is a Muslim.'

³ Reported by Bukhaari in *Kitaab-ul Eemaan* 1/14 and the wording is his. Muslim *Kitaab-ul Eemaan* 1/78

I say: This type of hypocrisy does not expel the individual from the fold of Islaam but it is obligatory to repent from it (see later in the book).

Chapter Nineteen

THE DANGER OF SHIRK WITH ALLAAH (ASCRIBING PARTNERS TO ALLAAH)

Allaah, the Most High, said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives other than that to whom He wills; and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.¹

He, the Most High, said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Verily, Allaah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away.²

¹ Soorah An-Nisaa (4):48

² Soorah An-Nisaa (4):116

He, the Most High, said:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي لِي سَرِيرٌ يَلْ أَعْبُدُوا
اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ

Surely, they have disbelieved who say: "Allaah is the Messiah, son of Maryam (Mary)." But the Messiah said: "Oh Children of Israel! Worship Allaah, my Lord and your Lord." Verily, whosoever sets up partners (in Worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the *Dhaalimoon* (polytheists and wrongdoers) there are no helpers.¹

He, the Most High, said:

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ
السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

Hunafaa Lillaah (i.e. worshipping none but Allaah), not associating partners (in worship) with Him; and whoever assigns partners to Allaah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had

¹ Soorah Al-Maa'idah (5):72

thrown him to a far off place.¹

He, the Most High, said:

وَلِذَٰلِكَ لَقَمْنُ لَابِتَهُ وَهُوَ عِظُهُ
يُبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And (remember) when Luqmaan said to his son when advising him: “O my son! Join not in worship others with Allaah. Verily, joining others in worship with Allaah is a great injustice (*dhulm*) indeed.”²

He, the Most High, said:

وَلَوْ أَشْرَكُوا لَحِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

But if they had joined in worship others with Allaah, all that they used to do would have been of no benefit to them.³

He, the Most High, said:

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن
أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٥﴾ بَلِ اللَّه
فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ

And indeed it has been revealed to you (Oh

¹ Soorah Al-Hajj (22):31

² Soorah Luqmaan (31):13

³ Soorah Al-An'aam (6):88

Muhammad) as it was to those (of Allaah's Messengers) before you: "If you join others in worship of Allaah, (then) surely, (all) your deeds will be in vain, and you will certainly be amongst the losers." Nay! But worship Allaah (alone and none else), and be among the grateful. ¹

He, the Most High, said:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

And be not of *al-Mushrikoon* (those who associate partners with Allaah, e.g. Polytheists Pagans, idolaters). ²

He, the Most High, said:

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

And remain always turning in repentance to Him (only), and be afraid and dutiful to Him; and perform the Prayer and be not of *al-Mushrikeen* (the Polytheists, Idolaters, Disbelievers in the Oneness of Allaah). ³

From Jaabir Ibn Abdullaah (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said, "A man came to the Prophet ﷺ and said, "Oh Messenger of Allaah, what are the two deeds which have inevitable consequences?"

¹ Soorah Az-Zumar (39):65-66

² Soorah Al-An'aam (6):14, Yoonus (10):105, Al-Qasas (28):87.

³ Soorah Ar-Room (30):31

So he said, *“Whoever dies without associating anything with Allaah will enter Paradise and whoever dies associating anything with Allaah will enter the Fire.”*¹

From Jaabir Ibn Abdullah (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said, “I heard the Messenger of Allaah ﷺ say, *“Whoever meets Allaah without associating anything with Him will enter Paradise and whoever meets Him associating anything with Him will enter the Fire.”*”²

¹ Reported by Muslim in *Kitaab-ul Eemaan*, chapter 40 (1/94)

² Ibid.

Chapter Twenty

THE CATEGORIES OF SHIRK ARE MANY

We will mention 14 types of them:

- 1) *Shirk* in *Ruboobeeyah* (Lordship): That is when a person believes that someone other than Allaah creates or sustains or gives life or gives death or other than that from the attributes of Lordship.
- 2) *Shirk* in *Uloobeeyah* (Worship): That is when a person believes that someone other than Allaah harms or benefits or cures without permission from Allaah, or other than that from the attributes of Lordship.
- 3) *Shirk* in the *Asmaa was-Sifaat* (Names and Attributes): That is when a person attributes the creation of Allaah with some of the Attributes particular to Allaah, the Most High. Such as the knowledge of the unseen or other attributes of our Lord, which are particular to Him, the One free from all defects.
- 4) Major *Shirk*: It is the *shirk* of belief and it expels one from the religion.
- 5) Minor *Shirk*: It is *ar-riyaa'*, showing off, and it does not expel one from the religion, however it is obligatory to repent from it.

6) **Hidden Shirk:** It is that a man acts due to the rank of an another man and it is also *ar-riyaa'*, and it, as we have learnt, does not expel one from the religion however it is obligatory to repent from it.

7) **Shirk of Belief:** It is the major *shirk* and it is a cause for expulsion from the religion, from which we seek the shelter of Allaah.

8) **Shirk of Action:** It is every action which the legislation of Islaam has decreed as *shirk* such as sacrificing to other than Allaah and vowing to other than Allaah, and other than that.

9) **Shirk of Speech:** It is every saying which the legislation of Islaam has decreed as *shirk* such as swearing by other than Allaah and as some of the people say, 'I don't have anything except Allaah and you, and I rely upon Allaah and you, and if it wasn't for Allaah and so and so', etc... and other statements of *shirk*.

10) **Shirk of Legislation:** It is that a person discards the Book and the *Sunnah* and takes to the opinions of men and man-made laws. Allaah, the Most High, said:

أَمْ لَهُمْ شُرَكَاءُ تَوَاصَّوْا بِهِمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

Or have they partners with Allaah who have instituted for them a religion which Allaah has not ordained...¹

¹ Soorah Ash-Shoora (42):21

11) *Shirk* of Love: It is that he loves someone other than Allaah as (or more than) he loves Allaah. Allaah, the Most High, said:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ

And of Mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah...¹

12) *Shirk* of Fear and Dread: This will be discussed in the categories of fear so refer to it (page 60).

13) *Shirk* in Intent and Desire: It is that a person desires by his action other than Allaah and he intends by it other than the Face of Allaah.

14) *Shirk* of Obedience: It is that the slave obeys a person in making something *Halaal* (lawful) that which is *Haraam* (unlawful), or in making something *Haraam* that which is *Halaal*. Allaah, the Most High, said:

أَتَّخِذُوا أَخْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِن دُونِ اللَّهِ

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah)...²

¹ Soorah Al-Baqarah (2)165

² Soorah At-Tawbah (9):31

Chapter Twenty One

THE CATEGORIES OF FEAR (KHAWF) ARE FOUR

1) Fear in Worship: It is the fear of Allaah Alone, having no partner, and this type is worship of the heart, with which we worship Allaah. He, the Most High, said:

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

But for him who fears the standing before his Lord, there will be two gardens (of Paradise).¹

Allaah, the Most High, said:

وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

But as for him who feared standing before his Lord and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.²

Allaah, the Most High, said describing His slaves, the Angels:

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord above them, and they do what they are commanded.³

¹ Soorah Ar-Rahmaan (55):46

² Soorah An-Naazi'aat (79):40-41

³ Soorah An-Nahl (16):50

He, the Most High, said:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى
بِاللَّهِ حَسِيبًا

Those who convey the message of Allaah and fear Him, and fear none save Allaah. And sufficient is Allaah as a Reckoner.¹

2) *Shirk of Fear*: It is that the slaves fear someone other than Allaah such as *jinn*, a dead person or other than that, as he fears Allaah or greater. Allaah, the Most High, said:

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ
مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

Have you not seen those who were told to hold back their hands (from fighting) and perform the Prayer, and give *Zakaat*, but when the fighting was ordained for them, behold! A section of them fear men as they fear Allaah or even more...²

3) *Fear causing Disobedience*: It is that the slave fears the people so he leaves the obligatory or commits the *Haraam* fearing from them without being forced by them to do that act. So this fear causes disobedience to Allah. Allaah, the Most High, said:

¹ Soorah Al-Ahzaab (33):39

² Soorah An-Nisaa' (4):77

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ

It is only *Shaitaan* (Satan) that suggests to you the fear of his '*awliyaa* [supporters and friends (polytheists, disbelievers in the Oneness of Allaah and in His Messenger, Muhammad)]: so fear them not, but fear Me, if you are (true) believers.¹

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

...So fear them not, but fear Me!²

Allaah, the Most High, said:

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

...So fear them not, but fear Me!³

Allaah, the Most High, said:

فَلَا تَخْشَوْا الْنَّاسَ وَاخْشَوْنِي

...Therefore fear not men but fear Me...⁴

4) The Natural Fear: It is like the fear of the person from the enemy and the beast (wild animal) and the snake and other than

¹ Soorah Aal-'Imraan (3):175

² Soorah Al-Baqarah (2):150

³ Soorah Al-Maa'idah (5):3

⁴ Soorah A-Maa'idah (5):44

that, and this is permissible provided that he does not transgress the boundaries of the natural fear. Allaah, the Most High, said, relating the condition of His slave and His Prophet Moosaa عَلَيْهِ السَّلَام:

Allaah, the Most High, said:

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ

So he became afraid looking about in the city...¹

Allaah, the Most High, said:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

So he escaped from there, looking about in a state of fear...²

And Moosaa (عَلَيْهِ السَّلَام) said:

رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ

“My Lord! Verily, I fear that they will belie me.”³

And Moosaa (عَلَيْهِ السَّلَام) also said:

رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ

“My Lord! I have killed a man amongst them and I fear that they will kill me.”⁴

¹ Soorah Al-Qasas (28):18

² Soorah Al-Qasas (28):21

³ Soorah Ash-Shu'araa (26):12

⁴ Soorah Al-Qasas (28):33

Chapter Twenty Two

THE CATEGORIES OF LOVE ARE FOUR

- 1) Love in Worship: It is to love Allaah and to love what is loved by Allaah.

Allaah, the Most High, said:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

...But those who believe, love Allaah more...¹

- 2) *Shirk* of Love: It is to love something or someone other than Allaah as one loves Allaah or greater.

Allaah, the Most High, said:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

And of Mankind are some who take (for worship) others besides Allaah. They love them as they love Allaah.²

- 3) Love in Disobedience: Such as loving the *Haraam* and the innovations (*bid'ah*) and such as loving the people of sinning and innovation and desires and other than that from the loving which

¹ Soorah Al-Baqarah (2)165

² Soorah Al-Baqarah (2)165

opposes the Legislation of Allaah.

4) The Natural Love: Such as loving the children and the family and the soul and the wealth and other than that from the '*Mubaahaat*' (permissible matters) however it must be natural love. But if it distracts a person from obedience to Allaah and he leaves some of the obligatory things then it is the Love of Disobedience. And if it overtakes his life and his heart and he loves them as he loves Allaah or greater, then that is *shirk* of love.

Chapter Twenty Three

THE PROHIBITION OF SUPPLICATIONS TO OTHER THAN ALLAAH

Allaah, the Most High, said:

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَاوْا إِنْ يَدْعُونَ
إِلَّا شَيْطَانًا مَرِيدًا ﴿١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَا يُخِذَنَّ
مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا

They (the Polytheists) invoke nothing but female deities besides Him (Allaah), and they invoke nothing but *Shaitaan* (Satan), a persistent rebel! Allaah cursed him. And he (*Shaitaan*) said: "I will take an appointed portion of your slaves."¹

Allaah, the Most High, said:

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ
مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ
كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ
يَدْعُونَهُ إِلَىٰ آلِهَتِي أَتَيْنَا قُلُوبَ إِبْرَاهِيمَ هُدًى اللَّهُ هُوَ الْهُدَىٰ
وَأَمَرْنَا النَّسِيلَ لِرَبِّ الْعَالَمِينَ

¹ Soorah An-Nisaa (4):117-118

Say (O Muhammad): "Shall we invoke others besides Allaah (false deities), that can do us neither good or harm, and shall we turn back on our heels after Allaah has guided us (to true Monotheism)?- like one whom the *shayaateen* (devils) have made to go astray in the land in confusion, his companion calling him to guidance (saying), 'Come to us.' " Say: "Verily, Allaah's guidance is the only guidance, and we have been commanded to submit to the Lord of the *'Aalameen* (Mankind, Jinn and all that exists)."¹

Allaah, the Most High, said

إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَلُكُمْ
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Verily, those whom you call upon besides Allaah are slaves like you. So call upon them and let them answer you if you are truthful.²

Allaah, the Most High, said:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصَرَكُمْ وَلَا
أَنْفُسَهُمْ يَصْرُونَ

¹ Soorah Al-An'aam (6):71

² Soorah Al-'Araaf (7):194

“And those whom you call upon besides Him (Allaah) cannot help you nor can they help themselves.”¹

Allaah, the Most High, said:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ
فَأِنَّكَ إِذًا مِنَ الظَّالِمِينَ

“And invoke not besides Allaah any such that will neither profit you nor hurt you, but if you do so, you shall certainly be one of the *Dhaalimoon* (Polytheists and Wrongdoers).”²

Allaah, the Most High, said:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفْتِهِ
إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَا الْكُفْرِينَ إِلَّا فِي ضَلَالٍ

For Him (Allaah) is the word of truth (i.e. none has the right to be worshipped but Allaah). And those whom they (Polytheists and Disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use).³

¹ Soorah Al-Araaf (7):197

² Soorah Yoonus (10):106

³ Soorah Ar-Ra'd (13):14

Allaah, the Most High, said:

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ
﴿١٠﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Those whom they (the Polytheists) invoke besides Allaah have not created anything, but are themselves created. They are dead, not alive; and they know not when they will be raised up.¹

Allaah, the Most High, said:

ذَٰلِكَ يَأْتِيكَ اللَّهُ هُوَ الْحَقُّ وَأَنْتَ مَا يَدْعُونَ مِن
دُونِهِ هُوَ الْبَاطِلُ وَأَنْتَ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ

That is because Allaah, He is the Truth, and that which they invoke besides Him is falsehood; and that Allaah, He is the Most High, the Most Great.²

Allaah, the Most High, said:

يَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاسْتَمِعُوا لِلَّذِينَ
يَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ
وَلَن يُسَلِّمَهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ
الطَّلَبُ وَالْمَطْلُوبُ

¹ Soorah An-Nahl (16):20-21

² Soorah Al-Hajj (22):62, Luqmaan (31):30

O Mankind! A similitude has been coined, so listen to it: Verily, those whom you call besides Allaah, cannot create (even) a fly, even if they combine together for the purpose. And if the fly snatches a thing away from them, they will have no power to release it from the fly, so weak are (both) the seeker and the sought.¹

Allaah, the Most High, said:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ
عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

And whoever invokes (or worships), besides Allaah, any other *ilaah* (Deity), of whom he has no proof; then his reckoning is only with his Lord. Surely, *Al-Kaafiroon* (the Disbelievers in Allaah and in the Oneness of Allaah, Polytheists, Pagans, Idolaters) will not be successful.²

Allaah, the Most High, said:

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَمَا كُنْتَ مِنَ الْمُعَذِّبِينَ

So invoke not with Allaah another *ilaah* (Deity) lest you should be among those who receive punishment.³

¹ Soorah Al-Hajj (22):73

² Soorah Al-Mu'minoon (23):117

³ Soorah Ash-Shu'araa' (26):213

Allaah, the Most High, said:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ

And invoke not any other *ilaah* (Deity) along with Allaah: *Laa ilaaha illa Huwa* (none has the right to be worshipped but He).¹

Allaah, the Most High, said:

مَثَلُ الَّذِينَ
اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ
اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ
لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ
دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ

The likeness of those who take (false deities as) *Awliyaa'* (Protectors, Helpers) other than Allaah, is the likeness of a spider that builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house if they but knew. Verily, Allaah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.²

Allaah, the Most High, said:

¹ Soorah Al-Qasas (28):88

² Soorah Al-'Ankaboot (29):41-42

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ
تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ۚ إِنَّ
تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا يَسْتَجِيبُوا لَكُمْ
وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِنْهُ خَيْرٌ

...Such is Allaah, your Lord; His is the Kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Zitmeer* (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him who is the All-Knower (of everything).¹

Allaah, the Most High, said:

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ
مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ
أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ
اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

And verily, if you ask them: "Who created the Heavens and the Earth?" Surely they will say:

¹ Soorah Faatir (35):13-14

“Allaah (has created them).” Say: “Tell me then, the things that you invoke besides Allaah - if Allaah intended some harm for me, could they remove His harm? Or if He (Allaah) intended some mercy for me, could they withhold His Mercy?” Say: “Sufficient for me is Allaah; in Him those who trust (i.e. Believers) must put their trust.”¹

Allaah, the Most High, said:

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ
دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
أَفْتَوْنِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرٍ قَوْمٍ عَلِيمٍ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٠﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ
لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْفَيْصَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفِلُونَ ﴿١١﴾
وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

Say (O Muhammad to those Pagans): “Think you about all that you invoke besides Allaah? Show me. What have they created of the earth? Or have they a share in (the creation of) the Heavens? Bring me a book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!” And who is more astray than one who calls on (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of

¹ Soorah Az-Zumar (39):38

their calls (invocations) to them? And when Mankind are gathered (on the Day of Resurrection), the (false deities) will become their enemies and will deny their worshipping.¹

Allaah, the Most High, said:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And the mosques are for Allaah (alone), so invoke not anyone along with Allaah.²

Allaah, the Most High, said:

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Say (O Muhammad): “I invoke only my Lord (Allaah alone) and I associate none as partners with Him.” Say: “It is not in my power to cause you harm, or to bring you to the Right Path”³

The *ayaat* on this issue are many. From Nu'maan Bin Basheer (رضي الله عنه) who said that the Messenger of Allaah ﷺ said, “*Supplication is worship.*” Then he recited:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

¹ Soorah Al-Ahqaaf (46):4-6

² Soorah Al-Jinn (72):18

³ Soorah Al-Jinn (72):20-21

And your Lord said: "Invoke Me, I will respond to your (invocation). Verily, those who scorn My worship they will surely, enter Hell in humiliation." ¹

From 'Abdullah Ibn Abbaas (رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا) who said that he was riding behind the Messenger of Allaah ﷺ, who said to him, *"Oh young boy, I will teach you some words. Remember Allaah and He will remember you. Remember Allaah and you will find Him supporting you when you ask. Then ask from Allaah and when you seek help then seek help from Allaah. And know if the nations were to unite upon something by which they would benefit you, they would not be able to benefit you except by something which Allaah has already prescribed for you. And if the nations were to unite upon something by which they would harm you, they would not be able to harm you except by something which Allaah has already prescribed for you. The pens have been lifted and the pages are dry."* ²

¹ Soorah Ghaafir (40):60

² Reported by Abou Daawood in the Book of Prayer. 2/67-77

Chapter Twenty Four

THE VOW IS WORSHIP AND WORSHIP IS NOT TO BE
ESTABLISHED EXCEPT FOR ALLAAH

Allaah, the Most High, said:

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ
يَعْلَمُهُ. وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

And whatever you spend from wealth (e.g. *Sadaqah* - charity for Allaah's cause) or whatever vow you make, be sure Allaah knows it all. And for the *Dhaalimoon* (Wrongdoers) there are no helpers.¹

Allaah, the Most High, said:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ
مَا فِي بَطْنِي مُعَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

(Remember) when the wife of 'Imraan said: "O my Lord! I have vowed to You (the child that) is in my womb to be dedicated to your services (free from all worldly work; to serve Your place of worship), so accept this from me.

¹ Soorah Al-Baqarah (2):270

**Verily, you are the All - Hearer, the All -
Knowing.”¹**

Allaah, the Most High, said:

وَلْيُوفُوا نُذُورَهُمْ

...And perform their vows...²

Allaah, the Most High, said:

يُوفُونَ بِالنَّذْرِ

They (are those who) fulfil (their) vows...³

Allaah, the Most High, said:

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ
نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِغْمِهِمْ وَهَذَا لِشُرَكَائِنَا
فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ
وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ
سَاءَ مَا يَحْكُمُونَ

**And they assign to Allaah a share of the tilth
and the cattle which He has created, and they
say: “This is for Allaah” according to their claim,
“and this is for (Allaah’s so-called) partners.” But**

¹ Soorah Ale-Imraan (3):35

² Soorah Al-Hajj (22):29

³ Soorah Al-Insaan (76):7

the share of (Allaah's so-called) "partners" reaches not Allaah, while the share of Allaah reaches their (so - called) "partners"! Evil is the way they judge!¹

Allaah, the Most High, said:

وَيَجْعَلُونَ لِمَا لَا يَلْعَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ
عَمَّا كُنتُمْ تَفْتَرُونَ

And they assign a portion of that which We have provided them unto what they know not (false deities). By Allaah, you shall certainly be questioned about (all) that you used to fabricate.²

From 'Aishah (رَضِيَ اللَّهُ تَعَالَى عَنْهَا) who said that the Prophet ﷺ said, *"Whoever vows that he will be obedient to Allaah, should remain obedient to Him, and whoever made a vow that he will disobey Allaah, should not disobey Him."*³

I say, To vow to other then Allaah is a sin so it is not permissible to fulfil it because 'whoever vows to disobey Allaah then he should not disobey Him.'

¹ Soorah Al-An'aam(6):136

² Soorah An-Nahl (16):56

³ Reported by Bukhaari in the Book of Imaan and Vows 7/233, 234

Chapter Twenty Five

THE PROHIBITION OF SACRIFICING FOR OTHER THAN ALLAAH

From 'Ali bin Abi Taalib (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said that the Messenger of Allaah ﷺ said, "*Allaah has cursed whoever sacrifices to other than Allaah.*"¹

Allaah, the Most High, said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٢٨﴾ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say (O Muhammad): "Verily, my *Salaat* (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the 'Aalimeen (Mankind, Jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims."²

And He, the One free from all imperfections, He, the Most High, said:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

Therefore turn in prayer to your Lord and sacrifice (to Him only).³

¹ Reported by Muslim in the end of the Book of Sacrifices 3/1567

² Soorah Al-An'aam (6):162-163

³ Soorah Al-Kauthar (108):2

I say: It can be extracted from these evidences that sacrificing is worship and worship is not to be established except for Allaah and that whoever sacrifices to other than Allaah, be it to a Jinn or a grave or other than that, then he is rightfully deserving of the curse of Allaah and banishment from the Mercy of Allaah. Except if he repents to Allaah, so whoever repents then Allaah will forgive him. *"Allaah has cursed whoever sacrifices to other than Allaah."*¹

¹ Reported by Muslim in the end of the Book of Sacrifices 3/1567

Chapter Twenty Six

THE PROHIBITION OF SWEARING BY OTHER THAN ALLAAH

From ‘Abdullah bin ‘Umar (رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا) that the Messenger of Allaah ﷺ met ‘Umar bin Al-Khattaab (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet said, *“Behold! Allaah forbids you to swear by your fathers, so whoever has to take an oath, he should swear by Allaah or keep quiet.”*¹

And also from ‘Abdullah bin ‘Umar (رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا), who said, Allaah’s Messenger ﷺ said, *“Whosoever wishes to take an oath then he should not take an oath except by Allaah.”*²

From Abu Hurairah (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said, Allaah’s Messenger ﷺ said, *“Whoever amongst you swears, (saying by error) in his oath ‘By Al-Laat and Al-Uzzaa’, then he should say, ‘None has the right to be worshipped but Allaah.’ And whoever says to his companions, ‘Come let me gamble’ with you, then he must give something in charity (as an expiation for such a sin).”*³

From Buraidah (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said that the Messenger of Allaah ﷺ said, *“Whoever takes an oath by the trust then he is not from us.”*⁴

¹ Reported by Bukhaari in *Kitaabul Eemaan* 8/641

² Reported by Muslim *Kitaabul Eemaan* 3/1267

³ Reported by Bukhaari *Kitaabul Eemaan* 7/222 and Muslim in *Kitaabul Eemaan* 31267-1268

⁴ Reported by Aboo Daawood *Kitaabul Eemaan* 3/223, with a Sahih Isnaad

I say: From these authentic Prophetic evidences is a clarification of the prohibition of taking an oath by other than Allaah. Such as by the 'trust' and by the 'life' or by 'salt' or by honour or by the father, grandfather, the '*Ka'bah*', the Prophet ﷺ or by brothers or friendship or by colleague-ship or by military rank, to swear by divorce, and other than that instead of Allaah, and taking an oath is not permissible to be established for anyone except Allaah alone, having no partner.

Chapter Twenty Seven

IS THE ASTROLOGER A MAGICIAN?

From 'Abdullah bin 'Abbaas (رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا), who said that the Messenger of Allaah ﷺ said, *"Whoever seeks to acquire knowledge from the stars, has acquired a portion from magic, which increases as his seeking increases."*¹

I say: From this *hadeeth* it is clarified for you that every Astrologer is a Magician and that as a person increases in astrology he increases in magic. And we seek shelter with Allaah from the Astrologer Magicians.

IS THE MAGICIAN A KAAFIR?

Allaah, the Most High, said:

وَاتَّبِعُوا مَا أَنْزَلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنُ وَمَا كَفَرَ
سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هُتُوتُ وَمُرُوتُ
وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَقَّ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

¹ Reported by Aboo Daawood in *Kitaabul Imaan* chapter 22, 4/16 and Ibn Maajah Chapter on Morals (28), 2/1228 and Ahmad 1/227,311 with a *Sabeeh Isnaad*.

وَمَا هُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ
 مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ
 مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَئِنَّ سَآئِرَ مَا شَرَوْا بِهِ
 أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ آمَنُوا
 وَآتَقُوا الْمَثُوبَةَ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ

They followed what the *Shayaateen* (devils) gave out (falsely of the magic) in the lifetime of Sulaimaan (Soloman). Sulaimaan did not disbelieve, but the *Shayaateen* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two Angels, Haaroot and Maaroot, but neither of these two (Angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (Angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah's permission. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from the evil and kept their duty to Allaah, far better would have been the reward from their Lord, if they but knew!¹

¹ Soorah Al-Baqarah (2):102-103

I say: This noble verse shows with clarity that it is not possible for a person to learn magic except that he commits *Kufr* (disbelief), and if he commits *Kufr*, he will learn it and so on the basis of this noble verse the magician is a *Kaafir*, we seek refuge with Allaah from *Kufr* and *ilbaad* (heresy) and from the actions of the people of the Fire.

Chapter Twenty Eight

THE PROHIBITION OF APPROACHING SOOTHSAYERS AND FORTUNE TELLERS

From 'Aa'ishah (رَضِيَ اللَّهُ تَعَالَى عَنْهَا) who said that some people asked the Prophet ﷺ regarding the Soothsayers. He said, "*They are nothing.*" They said, "Oh Messenger of Allaah, some of their talks come true." The Prophet ﷺ said, "*That word which happens to be true is what a Jinn snatches away by stealth (from the Heavens) and pours it in the ears of his friend (the fortune teller) with a sound like the cackling of a hen. The Soothsayers then mix with that word, more than one hundred lies.*"¹

From Mu'aawiyah bin Al-Hakam As-Sulamee (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said, I said, "Oh Messenger of Allaah I have just recently come from the period of Ignorance and Allaah brought Islaam. And there are amongst us some men who go to Soothsayers." He ﷺ said, "*Do not go to Soothsayers.*" I said, "And there are amongst us some men who are superstitious." He ﷺ said, "*That is a thing which they find in their hearts, so it must not hinder them.*"²

From some of the Wives of the Prophet ﷺ, that the Prophet ﷺ said, "*Whoever approaches a fortune teller, then asks him about something, his prayer is not accepted for forty nights.*"³

¹ Reported by Bukhaari in 3 places:

i. Chapter on Medicine 46 7/28

ii. Chapter on Manners 117 7/122

iii. Chapter on *Tawheed* 57 8/218 and in Muslim *Kitaabul As-salaam* 4/1750

² Reported by Muslim in Mosques and the places of Prayer ch. 7 1/381-382

³ Reported by Muslim *Kitaabul As-Salaam* 4/1751

I say:

The Soothsayer (*al-Kaabih*): He is the one who informs the people about things from the unseen which have not happened yet, such as the one known as, 'Mahdi Ameen the Soothsayer' and other than him such as the likes of those who inform the people what is in the hearts. And we have already learnt that it is not permissible to go to them and they are upon nothing rather they are upon evil and falsehood.

The Fortune teller (*al-'Arraaf*): He is the one who informs the people about lost objects or theft and other than that which have already happened and its affair is hidden to the people so they come to this Fortune teller and he informs them about the places of magical objects, the places of stolen items or the places of lost objects or the name of the thief or Magician or other than that from the affairs which have already taken place and are hidden to them. You already know the prohibition of approaching them and that Allaah does not accept the prayer of the one who approaches them and asks them, for forty nights as a punishment of the crime they have committed by approaching the Soothsayer or the Fortune teller. We seek shelter with Allaah from misguidance after guidance.

Chapter Twenty Nine

THE PROHIBITION OF WEARING AMULETS

From 'Uqbah bin 'Aamir Al-Juhanee (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) that some people came to the Messenger of Allaah ﷺ and he took *Bai'ah* (Pledge of Allegiance) from nine and left one. So they said, "Oh Messenger of Allaah you took *Bai'ah* from nine and you left this one." He ﷺ said, "*Verily upon him is an amulet.*" So his hand reached out to cut it, then he took *Bai'ah* from him and said: "*Whoever wears an amulet then verily he has committed shirk.*"¹

From Abu Basheer Al-Ansaaree (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said that he was in the company of the Messenger of Allaah ﷺ on some of his journeys. The Messenger of Allaah ﷺ sent a messenger ordering, "*There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off.*"²

From Ruwayfa' Bin Thabit (رَضِيَ اللَّهُ تَعَالَى عَنْهُ), that the Messenger of Allaah ﷺ said, "*Oh Ruwayfa' perhaps you will live long after me so inform the people that whoever ties a knot in his beard or wears a string necklace or cleans his private parts with the excrement of animals or bones, then verily Muhammad is free from him.*"³

¹ Reported by Ahmad 4/156 with a *Hasan Isnaad*

² Reported by Bukhaari 4/18

³ Reported by Nisaa'i in *Kitaabul Zeenah* 8/135-136 with a *Sabeeh Isnaad*.

I say: It can be extracted from these *abadeeth* that wearing amulets is prohibited whether it is worn on a person, an animal, a car, a house, a shop, a tree or other than that. Whether that which is worn is a bone, a horn, a horseshoe or hair or asafetida (a type of plant) or a twig or a string, iron, brass or an amulet or other than that. Since they all cause dependence upon other than Allaah, reliance upon other than Allaah, belief in other than Allaah, turning to other than Allaah and faith in other than Allaah and this is Shirk with Allaah, as occurs in this noble prophetic hadeeth:

*"Whoever wears an amulet then verily he has committed shirk."*¹

Here it is clarified to you the danger of reading the following books and they are:

Shams ul Ma'aarif

Al-Mandal As-Sulaimanee

As Saba'ah Al'ahood

Hirz zul Jawshan

Abu Ma'shar al-Falaqee

Nateejat Falaqee Bait Ul-Faqeeh

And other books of magic, misguidance and soothsaying and deception. And we seek Allaah's shelter from disappointment and we ask Him for safety from temptation.

¹ Reported by Ahmad 4/156 with a *Hasan Isnaad*

Chapter Thirty

NO ONE KNOWS THE UNSEEN EXCEPT ALLAAH

Allaah, the Most High, said:

وَمَا كَانَ اللَّهُ لِيُظْهِرَكُمْ عَلَى الْغَيْبِ

...Nor will Allaah disclose to you the secrets of the unseen...¹

Allaah, the Most High, said:

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ
وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ
هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ

Say (O Muhammad): "I don't tell you that with me are the treasures of Allaah, nor (that) I know the unseen; nor I tell you that I am an Angel. I but follow what is revealed to me. " Say: "Are the blind and the one who sees equal? Will you not then take thought?"²

Allaah, the Most High, said:

¹ Soorah Aal-Imraan (3):179

² Soorah Al-An'aam (6):50

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ
أَعْلَمُ الْغَيْبُ لَا سْتَكُنْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ
أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ

Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allaah wills. If I had knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."¹

Nooh (عَلَيْهِ السَّلَام) said:

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ

And I do not say to you that with me are the Treasures of Allaah, "Nor that I know the unseen; nor do I say that I am an Angel..."²

Allaah, the Most High, said:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Say: "None in the Heavens and the Earth knows the unseen except Allaah, nor can they perceive when they shall be resurrected."³

¹ Soorah Al-Araaf (7):188

² Soorah Hood (11):31

³ Soorah An-Naml (27):65

Allaah, the Most High, said:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ
إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ
أَن لَّوْكَأُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

Then when We decreed death for him [Sulaimaan], nothing informed them (the *Jinn*) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.¹

Allaah, the Most High, said:

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

And with Him are the keys of the unseen, none knows them but He...²

Allaah, the Most High, said:

فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ

...Say: "The unseen belongs to Allaah alone"...³

Allaah, the Most High, said:

¹ Soorah Saba' (34):14

² Soorah Al-An'aam (6):59

³ Soorah Yoonus (10):20

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ

And to Allaah belongs the unseen of the Heavens and the Earth...¹

Allaah, the Most High, said:

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

(He alone is) the All-Knower of the unseen, and He reveals to none His unseen.²

Allaah, the Most High, said:

قُلِ اللَّهُ أَعْلَمُ بِمَا لِيَتُوَّلَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ

Say: "Allaah knows best how long they stayed. With Him is (the knowledge of) the unseen of the Heavens and the Earth..."³

From 'Abdullah bin 'Umar (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said that the Messenger of Allaah ﷺ said, "*The keys of the unseen knowledge are five, which nobody knows but Allaah:*

Nobody knows what will happen tomorrow but Allaah,

Nobody knows what is in the womb but Allaah,

Nobody knows what he will earn or gain tomorrow,

Nobody knows at what place he will die but Allaah,

*Nobody knows when it will rain but Allaah."*⁴

¹ Soorah Hood (11):123

² Soorah Al-Jinn (72):26

³ Soorah Al-Kahf (18):26

⁴ Reported by Bukhaari in five places 2/23,5/193,6/21,8/165-166,2/52

(Also in another narration "*and none knows when the Hour will be established but Allaah*")

I say: From these noble verses and the honourable Prophetic *abadeeth* the falsehood of the Soothsayer, Fortune teller and the Astrologer is clarified for the intelligent reader. From the trickery and the misguidance such as Mahdi Ameen and his companion Al Mawsoof Al Muhaiyah and Qaweer and other than them from the Soothsayers, and verily no one knows the unseen except Allaah alone, having no partners.

Chapter Thirty One

THE OBLIGATION TO TRUST IN ALLAAH ALONE

Allaah, the Most High, said:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him).¹

Allaah, the Most High, said:

فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

So turn aside from them, and put your trust in Allaah. And Allaah is ever All-Sufficient as a Disposer of affairs.²

Allaah, the Most High, said:

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاِجْنَحْ لَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

But if they incline to peace, you also incline to it, and trust in Allaah. Verily, He is the All-Hearer, the All-Knower.³

¹ Soorah Aal-'Imraan (3):159

² Soorah An-Nisaa' (4):81

³ Soorah Al-Anfaal (8):61

Allaah, the Most High, said:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ
بِذُنُوبِ عِبَادِهِ خَبِيرًا

And put your trust (O Muhammad) in the Ever Living One who dies not, and glorify His praises, and sufficient is He as the All-Knower of the sins of His slaves.¹

Allaah, the Most High, said:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝ الَّذِي يَرَىٰكَ حِينَ تَقُومُ ۝
وَتَقَبَّلُكَ فِي السَّجْدَيْنِ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And put your trust in the All-Mighty, the Most Merciful. Who sees you (O Muhammad) when you stand up (alone at night for *Tabajjud* prayers)? And your movements among those who fall prostrate (to Allaah in the five compulsory congregational prayers). Verily, He, only He, is the All-Hearer, the All-Knower.²

Allaah, the Most High, said:

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

So put your trust in Allaah; surely, you (O Muhammad) are on manifest truth.³

¹ Soorah Al-Furqaan (25):58

² Soorah Ash-Shu'araa (26):217-220

³ Soorah An-Naml (27):79

Allaah, the Most High, said:

وَقَالَ مُوسَىٰ يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْا اِنْ كُنْتُمْ مُّسْلِمِيْنَ ﴿٨٤﴾
فَقَالُوْا عَلٰٓى اللّٰهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٨٥﴾ وَنَجِّنَا
بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِيْنَ

And Moosaa said, “Oh my people! If you have believed in Allaah, then put your trust in Him if you are Muslims.” They said, “In Allaah we put our trust. Our Lord! Make us not a trial for the folk who are *Dhaalimoon* (Polytheists and Wrongdoers) (i.e. do not make them overpower us). And save us by your Mercy from the disbelieving folk.”¹

Allaah, the Most High, said:

قَالَ رَجُلَانِ مِنَ الَّذِيْنَ يَخَافُوْنَ
اَنْعَمَ اللّٰهُ عَلَيْهِمَا اَدْخُلُوْا عَلَيْهِمُ الْبَابَ فَاِذَا دَخَلْتُمُوْهُ
فَاِنَّكُمْ عَلَيْهِمْ وَّعَلٰٓى اللّٰهِ فَتَوَكَّلُوْا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

Two men of those who feared (Allaah and) on whom Allaah had bestowed His Grace (they were Yoosha' and Kaalab) said: “Assault them through the gate, for when you are in, victory will be yours; and put your trust in Allaah if you are believers indeed.”²

¹ Soorah Yoonus (10):84-86

² Soorah Al-Maa'idah (5):23

Allaah, the Most High, said:

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ
يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ
بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
﴿١١﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا
وَلَنَضِيرَكَ عَلَىٰ مَا أَذِيتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

Their Messengers said to them: “We are no more than humans beings like you, but Allaah bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the permission of Allaah. And in Allaah let the Believers put their trust. And why should we not put our trust in Allaah while He indeed guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allaah let those who trust, put their trust.”¹

And from ‘Umar bin Al-Khattaab (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) that he heard the Prophet ﷺ say, “If you trusted in Allaah as He should be trusted, He would guarantee your provision as He provides for the birds, they leave hungry and return full.”²

¹ Soorah Ibraheem (14):11-12

² Reported by Tirmidhi in Chapter of *Zuhd* 33 (4/573) and Ibn Maajah Chapter of *Zuhd* 14 (2/1394) and Ahmad 1/30 and the wording is his.

Chapter Thirty Two

DEFINITION OF BID'AH (INNOVATION)

Bid'ah is every belief or saying or action which came about after the death of the Prophet ﷺ with the intention of worship and seeking nearness (to Allaah) without any evidence for it from the Book or from the Sunnah.

THE FIVE CATEGORIES OF BID'AH

All of them are misguidance and some of them are more evil than others

Bid'ah I'tiqaadeeyah

It is every belief opposing the Book and Sunnah.

Bid'ah Lafdheeyah

It is every saying which a person utters [intended] as worship and it is in opposition to the Book and the Sunnah.

Bid'ah Badaneeyah

It is every movement, which originates from a person [intended] as worship, in opposition to the Book and the Sunnah.

Bid'ah Maaleeyah

It is every item of wealth, which is spent as worship on things which are in opposition to the Book and the Sunnah.

Bid'ah Tarkeeyah

It is everything that is abandoned from the *Deen* or the permissible and lawful, intended as worship, such as the one who leaves marriage or leaves eating meat intending worship, piety and self - denial.

BE CAREFUL OF INNOVATION IN THE DEEN

From 'Aa'ishah (رَضِيَ اللَّهُ تَعَالَى عَنْهَا) who said that the Messenger of Allaah ﷺ said, *"Whoever introduces into this affair of ours that which is not from it then it is rejected."*¹

*"Whoever does a deed which has not been ordered by us then it is rejected"*²

From Jaabir bin 'Abdullah (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said when Allaah's Messenger ﷺ used to give a sermon he would say, *"...Verily the best speech is the Book of Allaah and the best guidance is the guidance of Muhammad and the worst of the affairs are the newly invented matters (and every newly invented matter is an innovation) and every innovation is misguidance (and every misguidance is in the fire)."*³

Reflect, Oh Muslim brother, upon these two Noble Prophetic authentic *abadeeth* which have been taken from the Prophetic lamp. If you were to study them carefully then you would find them a cure for you, if Allaah wills, from every innovation introduced to the *Deen*.

¹ Reported by Bukhaari in the Chapter of Prayer (3/761), Muslim 3/1343

² Reported by Muslim 3/1344

³ Reported by Muslim Chapter of Jumu'ah and an-Nasaa'ee in Chapter of the Two 'Eids and the two additions are found with him.

This is because the Messenger ﷺ ruled that every innovation was misguidance and he did not say some of them rather he said, 'every' and 'every', Oh Muslim, is from the words which apply in generality and totality.

And similarly is his ﷺ saying: *'Whoever does a deed which has not been ordered by us then it is rejected,'* that is to say it is not accepted and he did not say 'according to the intention of the one who did it,' rather he ruled it to be rejected.

So if someone were to say to you that not every *Bid'ah* is misguidance and not every action introduced to the *Deen* is rejected then say to him, "Who is more knowledgeable you or the Messenger ﷺ and who is more fearful of Allaah you or the Messenger ﷺ?" So if he agrees with the meaning of these two *hadeeth* and he believes in them and acts upon what is in them then no problem.

If he does not cease to be persistent upon his saying that not every innovation is misguidance and not every newly invented matter is rejected then say to him, "Verily the Messenger ﷺ said in part of the hadeeth, *"Every innovation is misguidance"* and he ﷺ said, *"Whoever does a deed which has not been ordered by us then it is rejected,"* and you say in the other part, 'Not every *Bid'ah* is misguidance and not every newly invented action is rejected'.

So say to him, "This is from you, in opposition to the Messenger ﷺ", and remind him of the saying of Allaah, the One free from all imperfections, the Most High:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and followers other than the believers' way, we shall keep him in the path that he has chosen, and burn him in Hell - what an evil destination! ¹

Oh Allaah, allow us to die upon the Book and the Sunnah and protect us from all innovations, Oh Lord of the Worlds.

¹ Soorah An-Nisaa' (4):115

Chapter Thirty Three

THE RULING OF BUILDING SHRINES AND MAUSOLEUMS UPON THE GRAVES

From Jaabir bin 'Abdullah (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said that the Messenger of Allaah ﷺ prohibited plastering of the graves and sitting upon it and building upon it.¹

From 'Abu Al-Hayaaj Al-Asadiy who said 'Ali Ibn Abi Taalib (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) said to me, "I am dispatching you upon what the Messenger dispatched me upon, that, *"you do not leave statues except you deface it nor a grave raised except you level it."*²

The following can be taken from these two *ahadeeth*:

- Prohibition of building upon graves.
- Prohibition of plastering graves.
- Prohibition of sitting upon graves.
- Prohibition of pictures of those things which have a soul.
- The obligation to deface pictures/statues (shapes) of those things which have a *ruh* (soul).
- The obligation to destroy whatever is built upon the graves greater than a handspan.

¹ Reported by Muslim in *Kitaab ul-Janaaiz* 2/667

² Reported by Muslim in *Kitaab ul-Janaaiz* 2/666

Allammah Shawkaani, may Allaah, the Most High, have Mercy upon him, said, "And when you will accept this then you will know that raising the graves and placing shrines, mosques and tombs over them has sometimes been cursed by the Messenger of Allaah ﷺ, as has preceded, and at other times he said: "Allaah's most severe anger is upon a nation who took the graves of their Prophets as places of worship (i.e. masjids)."

So then he ﷺ supplicated against them for the severe anger of Allaah to be upon them due to this disobedience and sinful act which they committed. And that is established in the *Sabeeh* (Al-Bukhaari).

Sometimes he prohibited from doing these things to graves, and sometimes he dispatched people to destroy them. Sometimes he mentioned it as an action of the Jews and Christians and at other times he said, "*Do not take my grave as an idol.*" And at other times, "*Do not take my grave as a place for often returning.*" Which is, seasonally gathering at it, as many of the slaves of the graves do, they make for those who they believe in (from the dead) well known times, and they gather at their graves, they devote their rituals to them and they busy themselves with them.

As everyone from Mankind knows from the actions of these deserters, those who abandoned the worship of Allaah the One who created them and provided for them. Then He will cause them to die and then give them life again, is that they worship a slave from the slaves of Allaah, who is buried under the ground, unable to bring himself harm or defend himself, just the Messenger of Allaah ﷺ said, regarding what Allaah ordered him to say:

لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا

“I possess no power over benefit or hurt to myself...”¹

So see how the Chief of Mankind and the best of Allaah's creation said by the command of his Lord, that verily he is not able to harm or benefit himself and thus he said in what is authentically reported from him ﷺ, “*Oh Faatimah, daughter of Muhammad, I cannot avail you anything from Allaah.*” So when this was the statement of the Messenger of Allaah ﷺ, from himself regarding his most special close relative and the most beloved to him, then what do you think about the rest of the dead, who are not infallible Prophets or sent Messengers? Rather the utmost degree that is with one of them is that he is a individual from the individuals of the *Ummah* of Muhammad ﷺ and one of the people of this Islamic religion.

So he is unable to benefit and repel harm from himself so how can he be able to do something that the Messenger of Allaah ﷺ was incapable of? And he informed his *Ummah* of that as is reported from him and he was ordered to say to the people that he was not able to harm or benefit himself and he was not able to avail his most special and beloved relative from Allaah.

It is amazing! So how can even someone with little knowledge or a smaller part of perception expect to obtain benefit or harm from an individual from the individuals of the *Ummah* of the Prophet ﷺ who said this statement regarding himself? And the reality is that he is an individual from his followers, those who follow his *Sharee'ah*.

¹ Soorah Al-A'raaf (7):188

So, have your ears heard (may Allaah guide you) of a misguided intellect that is greater than this misguidance which has occurred amongst the worshippers of the inhabitants of the graves.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Truly, to Allaah we belong and truly, to Him we shall return.”¹

¹ Soorah Al-Baqarah (2):156

Chapter Thirty Four

THE PROHIBITION OF PRAYING TOWARDS

THE GRAVES

From Abu Murthad Al-Ghanawee (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said the Messenger of Allaah ﷺ said, *"Do not pray towards the graves and do not sit upon them."*¹

I say: The text is clear regarding the prohibition of praying towards the graves and regarding the prohibition of sitting upon them as this is a fundamental principle: "The principle regarding a text forbidding from something is prohibition unless there is another text to change that prohibition" and there is nothing to change it here. So the people who oppose the commands of Allaah and the commands of the Messenger of Allaah ﷺ should fear Allaah and they should remember the saying of Allaah the One free from all imperfections, Allaah, the Most High, said:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ
أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Let those who oppose the command of the Messenger in any of their affairs fear and beware that (a trial or a tribulation) should befall them, or a severe punishment.²

¹ Reported by Muslim in *Kitaabul Janaaiz* (33) 2/667

² Soorah Noor (24):63

Chapter Thirty Five

THE RULING REGARDING THE ANNUAL VISITING OF SOME APPOINTED GRAVES

Question: Are these yearly visits of some of the appointed graves and that which occurs in them of the dancing and free mixing and other than that from the types of evil established by the Law Maker (Allaah)?

The Answer: Allaah is the One who gives success to that which is correct. Verily these yearly visits to some of the appointed graves and that which occurs in them of the dancing and free mixing and other than that from the types of evil are not established by the Law Maker. Rather they are from the newly invented affairs of the *Deen* and the evil customs for which Allaah has not sent down authority.

So it is obligatory upon those in authority, may Allaah strengthen us and them upon the truth, and the Scholars, may Allaah grant us and them success, to change the like of this ugly evil which calls to deterioration of morals and the ethics of Islaam.

The evidences for warning and taking care from innovations have already been mentioned so refer to that. And these are from the innovations which have been assigned a time and a place and a grave without evidence from the Sharee'ah and verily associated to it are some evils and Shirk, and shelter is sought with Allaah.

Then know may Allaah grant you and me success that visiting the graves is divided into three categories, and they are as follows:

- A legislated visiting (*Sharee'ah*).
- An innovated visiting (*Bid'eeyah*).
- A visiting of *Shirk* (*Shirkiyah*).

So as for the legislated visiting then it is that which Islaam has legislated with two following conditions:

1) That a journey is not undertaken to them. From Abu Sa'eed Al-Khudri (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said that Allaah's Messenger ﷺ said, *"Do not undertake a journey except to three Masjids, this Masjid of mine, the Masjid Al-Haram and the Masjid al-Aqsa."*¹

2) That the visitor does not use obscene language. From Buraidah (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said that Allaah's Messenger ﷺ said, *"I used to prohibit you from visiting the graves so visit them."*²

*"I used to prohibit you from visiting the graves so whoever desires to visit them let him visit and do not utter obscene language."*³

And his saying: *"And do not utter obscene language"*, and obscene language is evil talk and refer to the book *an-Nihaayah*.⁴

I say: So look, may Allaah have mercy upon you, how the Messenger ﷺ prohibited us from evil and false speech upon visiting the graves. And which speech is more evil and false than to call upon the dead

¹ Reported by Muslim in the Book of Hajj 2/976

² Reported by Muslim in *Kitaab ul-Janaaiz* 2/672

³ Reported by Nasaa'ee in *Kitaab ul-Janaaiz* 1 (4/89) with this wording. With a *Sabeeh Isnaad*.

⁴ of Ibnul-Atheer 5/245

instead of Allaah and to seek aid from them instead of Allaah. And this, by Allaah, is the utmost evil and falsehood, rather the affair is as Allaah, the Most High, said:

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“But most of Mankind know not.”¹

He, the Most High, said this in eleven places in the Noble Qur’aan and they are:

- 1) Soorah Al-A’raaf (7):187
- 2) Soorah Yoosuf (12):21
- 3) Soorah Yoosuf (12):40
- 4) Soorah Yoosuf (12):68
- 5) Soorah An-Nahl (16):38
- 6) Soorah Ar-Room (30):6
- 7) Soorah Ar-Room (30):30
- 8) Soorah Saba’ (34):28
- 9) Soorah Saba’(34):36
- 10) Soorah Ghaafir (40):57
- 11) Soorah Al-Jaathiyah (45):26

And Allaah has spoken truthfully since He, The Most High said:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

And most of them believe not in Allaah except that they ascribe partners with Him.²

¹ Soorah Al-A’raaf (7):187

² Soorah Yoosuf (12):106

As for the innovated visiting, it is that which is missing a condition from these two conditions¹, let alone many more.

As for the visiting of *Shirk* then it is that which a person falls into, a type from the types of *Shirk* with Allaah such as supplicating to other than Allaah or sacrifice to other than Allaah or vowing by other than Him or seeking aid by other than Allaah, or by seeking help by other than Allaah, and seeking shelter with other than Allaah.

¹ TN: Correct intention and adhering to the Sunnah

Chapter Thirty Six

THE RULING REGARDING MAKING THE GRAVES INTO ROADS, PLAYING FIELDS AND CAR PARKS

Question: Is it permissible to make graveyards into roads and car parks and to build shops upon them and other types of insults?

Answer: Allaah is the One who grants success. Verily insult and oppression is prohibited whether that it is upon the living or upon the dead. Rather it is more severely prohibited upon the dead due to the noble Prophetic hadeeth, from Abu Hurairah (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) who said that Allaah's Messenger ﷺ said, *"That one of you should sit upon hot coals and thereby burn his clothes and then his skin is better for him than sitting upon a grave."*¹

I say: Based upon this *hadeeth*, it is not permissible for a Muslim who believes in Allaah and the Last Day to harm his Muslim brother, be he living or be he dead.

And it is upon the state authorities to prevent the oppression of those who take the graveyards as roads and markets and places of sitting and arising and it is upon the scholars to clarify the truth that is with them and Allaah is the One who Grants success.

¹ Reported by Muslim *Kitaab ul-Janaaiz* 33 (2667)

Chapter Thirty Seven

THE PROHIBITION OF HARMING THE MUSLIMS

Imaam Tirmidhi said in his *Jaami*"¹: Narrated Yahyaa bin Aktham and Jaarood bin Mu'aadh who said that Al-Fadal bin Moosaa narrated to us from Hussayn Bin Waaqid, from Awfee Bin Dhalham from Naafi' from Ibn 'Umar (رَضِيَ اللَّهُ تَعَالَى عَنْهُم) who said the Messenger ﷺ ascended the minbar and called out with a loud voice and said, "*Oh gathering, who submit with your tongue, and Eemaan has not entered your hearts, do not harm the Muslims, do not insult them and do not pursue their mistakes. For verily the one who pursues the mistakes of his Muslim brother, then Allaah will pursue his mistakes and whoever's mistakes are pursued by Allaah then He will expose him even if he was on the inside of his camels saddle.*"

The Narrators of The Chain

Yahyaa bin Aktham: He is the Jurist (*Faqeeh*), the Judge (*Qaadi*), and in *Taqreeb*, he is truthful and for sayings about him see *Tahdheeb*.²

However, he is mentioned with Jaarood bin Mu'aadh. Nasaa'ee relied upon him as occurs in *Tabdheeb*.³

¹ *Jaami*' 4/331 number 2032

² *Tabdheeb* 11/179

³ *Tabdheeb* 2/53

Al-Fadal bin Moosaa: 'More than one of the *Muhaditheen* relied upon him.'¹

Hussayn bin Waaqid: Judge of Marw (town in Turkmenistan), Yahyaa bin Ma'een relied upon him and Abu Zur'ah and Nasaa'ee said, 'No problem with him.'²

Awfee Bin Dhalham: 'Nasaa'ee relied upon him.'³

Naafi': The servant of 'Abdullah bin 'Umar and it says in *Taqreeb*, 'Trustworthy, reliable, faqeeh (person of understanding).'

Ibn 'Umar, he is 'Abdullah (رَضِيَ اللَّهُ تَعَالَى عَنْهُ), a Companion, son of a Companion.

I say: So the *hadeeth* is *Sabeeh* and all praise is due to Allaah. It contains a prohibition of insulting the Muslims and pursuing their mistakes.

¹ *Tabdheeb* 7/286

² *Tabdheeb* 2/373

³ *Tabdheeb* 1/385

Chapter Thirty Eight

THE CATEGORIES OF ABODES AND THE CATEGORIES OF THEIR PEOPLE

The abodes are three:

1. Abode of the *Dunyaa* (this life)
2. Abode of the *Barzakh* (the life of the grave)
3. Abode of the *Aakhirah* (the life of the hereafter)

The people of these above can be divided into three categories and each category can be divided into further categories and they are:

- | | | |
|----|---------------------------------|----------------------------|
| 1. | <i>Mu'minoon</i> (Believers) | and they are of categories |
| 2. | <i>Munaafiqoon</i> (Hypocrites) | and they are of categories |
| 3. | <i>Kaafiroon</i> (Disbelievers) | and they are of categories |

Chapter Thirty Nine

THE BELIEVERS ARE OF TWO TYPES

1. The *Saabiqoon* (foremost) and they are the *Muqariboon* (the close ones).
2. The *As-baabul Yameen* (companions of the right side) and they are the *Abraar* (the righteous).¹

Chapter Forty

HYPOCRISY

Hypocrisy is of two types:

1. *'Itiqaadee* (of Belief)
2. *'Amalee* (of Action)

And if you wish then say:

1. *Akbar* (the Major)
2. *Asghar* (the Lesser)

¹ See chapter: 'Proofs for the increasing of the *eemaan*'

And if you wish then say:

1. Expels one from the religion
2. Does not expel one from the religion.

And if you wish then say:

1. Hypocrisy of Belief
2. Hypocrisy of action ¹

And as for the hypocrisy of belief then it is the Major and it expels one from the religion and it is the hypocrisy of *kuf*r and it is that the one who does it gives the appearance of Islaam, on the outside and hides *kuf*r inside. As for the hypocrisy of action it is the lesser and it does not expel one from the religion and it has categories:

1. When he speaks, he lies.
2. When he promises he breaks them.
3. When he is trusted, he proves to be disloyal.
4. When he makes a treaty, he breaks it.
5. When he disputes, he sins.
6. He does not take part in military expedition.

THE MUNAAFIQOON ARE OF TWO TYPES

1. The pure hypocrite.
2. The hypocrite who has a branch of hypocrisy.

¹ *Siyaar* of Dhahabee 11/363

Chapter Forty One

KUFR

Kufr is of two types:

1. *'Itiqaadee* (of Belief)
2. *'Amalee* (of Action)

And if you wish then say:

1. *Akbar* (the Major)
2. *Asgbar* (the Minor)

And if you wish then say:

1. Expells one from the religion
2. Does not expel one from the religion

So as for the kufr of belief it is major and expels one from the religion and its types:

- | | | |
|----|---|-------------------------------|
| 1. | <i>Kufr ut-Takdheeb.</i> | (<i>Kufr</i> of Denial) |
| 2. | <i>Kufr ul-Jahood.</i> | (<i>Kufr</i> of Unbelief) |
| 3. | <i>Kufr ul-Inkaar.</i> | (<i>Kufr</i> of Rejection) |
| 4. | <i>Kufr ul-Istibzaa' Wassakbreeyah.</i> | (<i>Kufr</i> of Mockery) |
| 5. | <i>Kufr al-'Ibaa.</i> | (<i>Kufr</i> of Pride) |
| 6. | <i>Kufr al-'Inaad.</i> | (<i>Kufr</i> of opposition) |
| 7. | <i>Kufr al-'Ilhaad.</i> | (<i>Kufr</i> of Deviation) |
| 8. | <i>Kufr ush-Shirk.</i> | (<i>Kufr</i> of associating) |

- | | | |
|-----|--|-----------------------------|
| 9. | <i>Kufr ush-Shak.</i> | (<i>Kufr</i> of Doubt) |
| 10. | <i>Kufr ul-I'raad.</i> | (<i>Kufr</i> of Avoidance) |
| 11. | <i>Kufr un-Nifaaq.</i> | (<i>Kufr</i> of Hypocrisy) |
| 12. | <i>Kufr uz-Zandaqah.</i> ¹ | (<i>Kufr</i> of Heresy) |
| 13. | <i>Kufr ul-Murwaalah li-'Adaail Islaam.</i>
(of companionship to the enemies of Islaam) | |
| 14. | <i>Kufr ur-Ridah.</i> | (<i>Kufr</i> of Apostasy) |
| 15. | <i>Kufr al-Munajimeen was-Saharah.</i> | (Astrology and Magic) |

The evidences regarding that which has been mentioned of abodes, the categories of their people are many and well known. As for the *Kufr* of action it is lesser, it does not expel one from the religion and its types are:

- | | | |
|----|------------------------------------|---------------------------------|
| 1. | <i>Kufr un-Ni'mah</i> | (<i>Kufr</i> of Blessing) |
| 2. | <i>Kufr ul-'Ikhoowah</i> | (<i>Kufr</i> of Brotherhood) |
| 3. | <i>Kufr ul-'Ashrah</i> | (<i>Kufr</i> of Relationships) |
| 4. | <i>Kufr ut-Ta'a fil 'Ansaab</i> | (Slandering in Kinship) |
| 5. | <i>Kufr un-Niyaahah 'alal Mait</i> | (Mourning over the dead) |
| 6. | <i>Kufr ur-Raghhah an 'al-Abu</i> | (Disobedience of the parents) |

¹ See: *Sharh At-Tabaaweeyah* page 342

The Kufaar are of two types:

1. *Kufaar 'Asliyoon* (The Original Disbelievers)
2. *Kufaar Murtadoon* (Reverted Disbelievers)

There are (also) another two types:

1. *Kufaar* who call to *Kufr*.
2. *Kufaar* who blindly follow.

Chapter Forty Two

SHIRK

Shirk is of two types:

1. *'Itiqaadee* (of Belief)
2. *'Amalee* (of Action)

And if you wish then say:

1. *Akbar* (the Major)
2. *Asgbar* (the Minor)

And if you wish then say:

1. Expels one from the religion
2. Does not expel one from the religion

And if you wish then say:

1. *Shirk of Kufr* (Disbelief)
2. *Shirk of 'Aml* (Action)

As for *shirk* of disbelief, it is major and it expels one from the religion and it is of 3 types:

1. *Shirk in Ruboobeeyah*
2. *Shirk in 'Uloobeeyah*
3. *Shirk in Asmaa was-Sifaat*

And as for the lesser *shirk* it is of Action, it does not expel one from the religion, and it also has types and they are:

1. *Shirk* of showing off and publicity
2. Hidden *Shirk*
3. The verbal *Shirk*¹

¹ See Chapter on the Categories of *Shirk* (page 57)

Chapter Forty Three

INNOVATION

Bid'ah (innovations) is of two types:

1. Major
2. Lesser

And if you wish then say:

1. *Mukafirah* (of *Kufr*)
2. *Mufassiqah* (of Sin)

And if you wish then say:

1. Expels one from the religion
2. Does not expel one from the religion

As for the Major *Bid'ah* then it is of *Kufr* as it expels from the religion, and it is the one by which the one who does it reaches to the extent of *Kufr*.

As for the lesser *Bid'ah* it is *Mufassiqah*, and it does not expel one from the religion, and it is the one by which the one who does it, does not reach to the extent of *Kufr*.

The Innovators are of two types:

1. Caller to the innovation
2. Those who do not call to it

CONCLUSION

With this, I will suffice and I ask Allaah that He make this and every action of mine purely for His Noble Face. And that He unites the Muslims upon the Book and the *Sunnah* and that He aids the truth and its people and that He opposes falsehood and its people and that He grants the Muslims understanding to act upon the *Deen*.

May the Peace and Blessings of Allaah be upon His Slave and Messenger Muhammad ﷺ and his Noble Companions.

How perfect You are, and I praise You. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and I turn to You in repentance.

SANA', YEMEN

23rd Jumada Al-Awwal 1406H

Abu Ibraheem Muhammad bin 'Abdul-Wahhaab
bin 'Ali Al-Wasaabee Al-'Abdalee

GLOSSARY

Ahluṣ-Sunnah wal-Jamaa'ah: the people who follow the *Sunnah* and the way of the *Salaf*, hence being the saved sect of the Muslims.

'Aalim: a scholar of Islaam, a person of knowledge.

Aayaat: plural of *aayah*.

Aayah: a line or small collection of letters from the Qur'aan; a sign; something marvellous.¹

'Allaamah: a highly learned scholar of Islaam.

'Aqeedah: the firm belief of a person, usually in the context of the correct belief concerning Allaah and His *Deen*.

Ash'aree: one who follows the *'aqeedah* and *manhaj* that was held by Abul-Hasan al-Ash'aree, which was very similar to that of Jahm ibn Safwaan. [Refer to the entry for *Jahmeel*]. Al-Ash'aree later repented from these beliefs, and thus the scholars of *Ahluṣ-Sunnah wal-Jamaa'ah* praised him for this repentance.

Bayyinah: any proof that makes the Truth apparent and manifest.

Bid'ah: an innovation - any new worship added to Islaam; something that leads astray to the Hellfire;² a heresy; something new.

Daa'ee: a person who does *da'wah*.

Dajjaal: the one-eyed deceiver who will cause great *fitnah* on the earth, and who will be killed by 'Eesaa عَلَيْهِ السَّلَام.³

Da'wah: call; invitation; preaching [Islaam].

¹ See Ibn Katheer's *Tafseer al-Qur'aan al-'Adbeem* with Shaykh Muqbil's footnotes (1/18).

² See *Sabeeh al-Jaami' as-Sagheer wa Ziyaadatib* (vol. 1, no. 2549), *sabeeh*, related by Ahmad, Abou Daawood and others

³ See *Riyaadh as-Saaliheen* (Eng. Trans., vol. 2, no. 1808 etc.).

Deen: Religions, Islaam; way of life.

Dhikr: remembering, mentioning and praising Allaah; remembering, mentioning; any act that is pleasing to Allaah.

Du'aa: supplication [to Allaah]; informal prayer; call.

Dunyaa: this world; this worldly life; lowest.

Eemaan: the correct Islamic belief, and the correct action of the heart, tongue and limbs;¹ faith; firm belief.

Fiqh: the science of Islaam that deals with deriving rulings from the Revelation; understanding.

Fitnah: trial; test; tribulation; temptation.

Gheebah: saying something bad [which is true] about a Muslim.²

Haafidh: a scholar who is a master of *hadeeth*; preserver; memoriser.

Hadeeth: a narration detailing what the Prophet ﷺ said and/or did; speech.

Haraam: an action that puts one under the threat of being punished by Allaah; forbidden; sacred.

Hasan: an authentic grade of *hadeeth*; good.

Hijrah: migration; migration to a place where Islaam is more established and easier to practice.

Iblees: the Devil.

Ihsaan: to worship Allaah with the knowledge that He is watching you; goodness; excellence.³

Ikhlaas: sincerity; worshipping Allaah with the intention being to please Him alone.

Imaam: an eminent scholar; a leader; a ruler.

Injeel: the scripture revealed to 'Eesaa عليه السلام.

¹ See Muslim (Eng. Trans., vol. 1, No. 1, 55, 56 etc.).

² See *Riyaadh as-Saalibeen* (Eng. Trans., vol. 2, no. 1523 and pp. 737 onwards, to know when *Gheebah* is permitted and obligatory).

³ See Muslim (Eng. Trans., vol. 1, No. 1).

Islaam: the *Deen* chosen by Allaah for all of mankind, being the only one acceptable to Him.¹

Jabaan: a desert area.

Jabaanah: a word that means the same as *Jabaan*.

Jahannam: one of the names of Hell.

Jahmee: one who follows the ideas of Jahm ibn Safwaan, who propagated the belief that Allaah's Names and Attributes are not real, and so their most apparent meanings need to be twisted and changed and denied. The *Salaf* never had these beliefs and refuted Jahm and his followers.²

Jannah: one of the names of Paradise; Heaven; garden.

Jinn: another creation of Allaah, which will be judged for their deeds, and who are ordered to worship Him. They are created from smokeless fire.

Kalaam: rhetorical speech involving intellectual discussion concerning the *Deen*, but not upon any correct Islamic principles.

Kalimah: the title given to 'Eesaa عَلَيْهِ السَّلَام, denoting that he was created by the Word of Allaah "Be" [i.e. the command of the verb "to be, to exist"]; a word.

Khaleefah: the legitimate leader of the Islamic State; successor.

Khaleel: the title given to Ibraaheem عَلَيْهِ السَّلَام and Muhammad ﷺ, who were chosen by Allaah to be His close friends; a close friend.

Khilaafah: the legitimate Islamic State.

Khulafaa: plural of *Khaleefah*.

Kunyya: a title, denoting the relationship with respect to one's children. For example, the *Kunyya* Aboo 'Abdullaah, denotes that Ahmad was the father (Aboo) of 'Abdullaah.

¹ See Soorah Aali-'Imraan (3):19 and 85, and Soorah al-Maa'idah (5):3.

² See the book Foundations of the *Sunnah* – Imaam Ahmad ibn Hanbal, published by Salafi Publications.

See Soorah an-Nisaa (4):171, and Dr. Muhsin Khaan's footnotes concerning this *aayah*.

Manhaj: the correct methodology in understanding and applying the *Deen*. (One simple example of this is that we look at all the Islamic proofs in determining a ruling, and we do not look at some proofs out of context); methodology; programme.

Marfoo': a narration quoted as being an action or statement of the Prophet ﷺ.¹

Matrook: a narrator who has been abandoned by the Scholars of *Hadeeth* such that they do not accept the narrations he relates, as he is accused and suspected of lying.²

Mawlaa: a slave; a slave of a tribe or person, who was freed, and so he adopts the name of that tribe or person; lord and master.³

Mu'dal: a narration where the chain of transmission has two continuous links missing.⁴

Muhaajiroon: the Muslims who migrated from Makkah to the Islamic State of Madeenah. Allaah promised them a huge reward.⁵

Muhaddath: the title given to 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ, who's inspired feelings were highly likely to coincide with the Truth.⁶

Muhkam: the best of the Qur'aan, because nothing has abrogated it. Or, that which is other than the *mutashaabih* because its meaning is made clear by it alone, without need of the explanation of anything else.⁷

Muhsin: a person who practises *Ihsaan*.

Mu'min: a person who has *Eemaan*.

Mu'minoon: plural of *Mu'min*.

¹ This is one particular aspect of the technical meaning for this word. See Dr. Mahmood at-Tahhaan's *Tayseer Mustalah al-Hadeeth* (pp. 128-129).

² Ibid., (pp. 94-95).

³ See Lane's Arabic-English Lexicon (2/3061) and Soorah al-Baqarah (2): 86.

⁴ See Dr. Mahmood at-Tahhaan's *Tayseer Mustalah al-Hadeeth* (pp. 75-76).

⁵ See Soorah at-Tawbah (9):100 and 117 and Soorah al-Hashr (59):8.

⁶ See al-Bukhaaree (Eng. Trans., vol. 5, no. 38).

⁷ See Ibn al-Atheer's *An-Nibaayah fee Ghareeb al-Hadeeth wal-Athar* (1/419).

Munaafiq: a hypocrite; someone who outwardly holds to Islaam, but inwardly rejects and denies it.

Munkar: evil; wrong; a *hadeeth* which is weak and contradicts more authentic *hadeeths*;¹ a narrator who transmits such *hadeeths*.

Mustafaa: the title given to Muhammad ﷺ, being Allaah's chosen one.

Mutashaabih: the part of the Qur'aan, which has a meaning that can not be directly derived from the wording. It is of two types:

i Where the meaning can be known by referring to a *muhkam aayah*; or

ii Where knowing the reality and full details is impossible, – hence the one who follows this type simply desires *fitnah*.²

Nameemah: spreading what people have said, in order to spread evil and corruption.³

Naseehah: refer to the Author's Introduction.

Qiyaas: making analogies between two similar matters, in order to give them the same ruling and status.

Rabbaanee: upright; learned; teaches the people correctly and with wisdom. Refer to the Advice of 'Alee رضي الله تعالى عنه.

Rooh: the Angel Jibreel⁴; soul.

Rukoo': the bowing posture performed during the *Salaah*.

Saabiqoon: the foremost people; the forerunners.⁵

Sabr: patience; abstinence.

¹ This is one particular aspect of the technical meaning for this word. See Dr. Mahmood at-Tahhaan's *Tayseer Mustalah al-Hadeeth* (p. 96).

² See Ibn al-Atheer's *An-Nibaayah fee Ghareeb al-Hadeeth wal-Athar* (2/442) and Soorah Aali-'Imraan (3):7.

³ See Ibn al-Atheer's *An-Nibaayah fee Ghareeb al-Hadeeth wal-Athar* (5/120).

⁴ See Soorah al-Baqarah (2):87.

⁵ See Soorah at-Tawbah (9):100.

Sahaabah: plural of *Sahaabee*.

Sahaabee: any person who met or saw the Prophet ﷺ and died as a Muslim.¹

Saheeh: an authentic *hadeeth*; correct.

Sajdah: the prostration posture performed during the *salaah*.

Salaah: the formal prayer that is obligatory five times a day.

Salaam: peace; a short form of the Islamic greeting, "May Allaah's Peace and Security be upon you."

Salaf: the *Sahaabah*, then those who followed after them and then those who followed after them.

Sayyid: a noble, excellent person.

Seerah: the life of the Prophet ﷺ and [early] history of Islaam.

Sharee'ah: Allaah's Law.

Shayaateen: evil men or *jinn*.

Shaykh: a scholar; a term of respect for an elderly man.

Shaytaan: the Devil; an evil man or *jinn*.

Siddeeq: an extremely truthful person, who testifies to the truth; the title given to Aboo Bakr رضي الله تعالى عنه.

Soorah: a formal collection of *aayaat* in the Qur'aan, grouping these, like the walls of a city would group together and bind the buildings that are within it.²

Sadooq: honest; trustworthy.

Sultaan: a person who has authority; a ruler.

Sunan: plural of *Sunnah*.

Sunnah: the way of the Prophet ﷺ; Islaam; that which is a correct aspect of Islaam [as opposed to *bid'ah*]; recommended acts of worship; way of behaviour.

¹ See al-Bukhaaree (Eng. Trans. beginning of vol. 5).

² See Ibn Katheer's *Tafseer al-Qur'aan al-Adbeem* with Shaykh Muqbil's footnotes (1/18).

Taabi'ee: one of the *Salaf* who studied under or met the *Sabaabah*.

Taabi'oon: plural of *Taabi'ee*.

Tafseer: explanation.

Taqwaa: fear, awareness and consciousness of Allaah, and keeping one's duty to Him; fear.

Tasbeeh: saying that Allaah is far from any imperfection.

Tawrah: the revealed book sent to Moosaa عَلَيْهِ السَّلَام.

Tayyib: good; pure; clean.

Tazkiyah: the testification of someone [often a scholar], that another person [often another scholar], is good, trustworthy and competent.

Thawb: a garment of clothing that resembles robes.

Thiqah: trustworthy, reliable.

'Ulamaa: plural of *'aalim*.

Ummah: nation; the Muslim nation.

Wasat: just and the best.

Was-Salaam: "... and I finish with the greeting of *Salaam*."

Wijaadah: relating a *hadeeth* or narration by reading it from a book of a scholar, without having the permission of that scholar to do so.¹ An example of this is when any of us now, read out a *hadeeth* from a published copy of, for instance, al-Bukhaaree.

Yaqeen: certainty; being certain about the truth of Islaam and the *Sunnah*.

Zaahid: a person who practises *zuhd*.

Zakaah: one of the fundamental acts of worship that a Muslim must perform, which involves giving a portion of one's maintained wealth to specific categories of poor and needy people.

Zuhd: abstinence; abstaining from the world and being moderate in taking from it.

¹ See Dr. Mahmood at-Tahhaan's *Tayseer Mustalah al-Hadeeth* (p. 165).

OUR CALL

1 Judging according to the Noble Qur'aan and the Authentic and Purified *Sunnah* in every affair of life.

2 Every issue of *'aqeedah* (creed), *'ibaadah* (worship) or manhaj (methodology) which the Book of Allaah and the *Sunnah* has not provided a text for and upon which the Companions never agreed is falsehood, vain and innovated.

3 Affirming what is established in the Book and the authentic *Sunnah* in every issue of the issues of *'aqeedah* and not resorting to *ta'weel* (figurative interpolation) with respect to any of it and not delving into argumentation regarding it in that for which there is no place for the intellect.

4 Not arguing with the People of Innovations and Desires, or sitting with them, listening to their words or presenting any of their doubts (to others).

5 The Prophetic manhaj which is found in the Qur'aan, the *Sabeeh* of Bukhaaree and Muslim and the remaining books of the *Sunnah* and the sayings and actions of the *Salafus-Saalih*, not the various new and pretentious methodologies.

6 Acquainting the Muslims with their true religion and calling them to act in accordance with its teachings and rulings and to adorn themselves with its excellencies and its noble manners, which will guarantee for them the pleasure of Allaah and which will bring into reality both happiness and glory.

7 Warning the Muslims from shirk in all its different manifestations, and warning them from innovations, all strange and false thoughts and rejected and fabricated hadeeth, all of which have mutilated the beauty of Islaam and have prevented the advancement and progress of the Muslims.

8 Eagerness for bringing about the *Jamaa'ah* of the Muslims and uniting their word upon the truth and in the truth. And the multiplicity of contemporary groups and parties have divided the Muslims and have mutilated the beauty of Islaam.

9 It is a duty upon every Muslim, *Muwahhid* to restore and offer the rights that the *Sharee'ah* has upon him with respect to the Scholars, the Senior Shaikhs to respect them, honour them, give them their due recognition and estimation, taking knowledge from them, refraining from attacking them and their intentions. So do not be a helper to the criminals by abandoning the Scholars of the *Sunnah*, and (so) by this action of yours, make people flee from them, from their lectures and gatherings and forsake them, leaving them as booty for the *Du'aat* (callers) of political agitation and incitement or leave them neglected as prey for the various parties and groups.

10 Getting closer to Allaah, the Mighty and Majestic, by giving obedience to whomever Allaah has placed over our affair and not to rebel against him.

11 Following the truth, absolutely and unconditionally in both narration (*riwaayah*) and opinion (*ra'i*) without specifying a specific person or group besides the Messenger ﷺ as someone to be followed in all circumstances.

12 We love every Muslim to the extent of what he possesses of obedience, following (of the *Sunnah*) and we hate him to the extent of what he possesses of disobedience and opposition (to the *Sunnah*). And we love the one who aids the *Sunnah* and its people and we hate the one who helps innovation and its people.

13 We love the Companions of the Messenger of Allaah ﷺ and we detest everyone who speaks ill about them. And when you see a man speaking ill about a single one of the Companions of Allaah's Messenger ﷺ, then know that he is a *Zindeeq* (heretic).

14 We believe that the Qur'aan is the Speech of Allaah, it is not created and we do not declare anyone from the people of the *qiblah* to be a disbeliever on account of a sin that he committed, so long as he does not declare it to be permissible.

15 We reject those who divide the religion into two categories i.e. trivial and important matters, and we know that this is a destructive call. We reject those who desert the knowledge of the *Sunnah*, acting by it and separating what is authentic from what is inauthentic.

16 *Tasfiyyah* (purification of the religion in terms of *'aqeedah* and *'ibaadah*) and *Tarbiyyah* (nurturing and cultivation upon the pure religion) upon the straight Prophetic Methodology and the guiding understanding of the *Salaf*.

17 Refuting every opposer [to the *Sunnah*] regardless of the methodology he ascribes to, his status or the level of his error. Using the principles of Islaam [and taking into consideration the one being refuted] to explain the error regardless of whether it occurred deliberately or by mistake, so that this noble religion retains its purity and innocence and so that the people can drink from it, certain of its sweet taste.

18 Speaking the truth, not fearing the censure of those who blame and rebuke, holding onto the *Sunnah* with the molar teeth amidst all the controversies and differences - until the affair of Allaah is established.